

A
HOLY LIFE,
THE
BEAUTY
OF
Christianity :
OR,
An EXHORTATION to
CHRISTIANS to be
HOLY.

By JOHN BUNYAN.

*Holiness becomes thy House, O Lord,
for ever.*

L O N D O N,
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A N
INTRODUCTION
To the following
DISCOURSE.

W*hen I write
of Justification
before God,
from the dread-
ful curse of the
Law; then I must speak of no-
thing but Grace, Christ, the Promise
and Faith: but when I speak of
our Justification before Men, then
I must joyn to these, good Works.
For Grace, Christ, and Faith are
things invisible, and so not to be
seen by another, otherwise than*
A 2 *through*

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through a life that becomes so blessed a Gospel as has declared unto us the remission of our sins for the sake of Jesus Christ. He then that would have Forgiveness of Sins, and so be delivered from the Curse of God, must believe in the Righteousness and Blood of Christ: but he that would shew to his Neighbours that he hath truly received this Mercy of God, must do it by good Works; for all things else to them, is but talk: As for example; A Tree is known to be what it is, to wit, whether of this or that kind, by it's Fruit. A Tree it is without Fruit, but so long as it so abideth, there is ministered occasion to doubt what manner of Tree it is.

Marth. 7.
17, 18.
Jani 2.18.

*A Professor is a Professor though he hath no good Works; but that, as such, he is truly godly; he is foolish that so concludeth. Not that Works make a Man good; for the Fruit maketh not a good Tree,
it*

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it is the Principle, to wit, Faith, Matt. 7. 16.
Luk. 6. 44.
that makes a Man good, and his works that shew him to be so.

What then? why, all Professors that have not good Works flowing from their Faith, are naught; are Bramble-bushes; are nigh unto Cursing, whose end is to be burned. For Professors by their fruitlessness declare that they are not of the planting of God; nor the Wheat: but Tares and Children of the Wicked one. Heb. 6. 8.
Matt. 13.
37, 38.

Not that Faith needeth good works as an help to Justification before God. For in this matter Faith will be ignorant of all good Works, except those done by the Person of Christ. Here then the good Man worketh not, but believeth: for he is not now to carry to God, but to receive at his Hand the matter of his Justification by Faith; nor is the matter of his Justification before God ought else but the good deeds of another Man, to wit, Christ Jesus. Rom. 4. 3,
4, 5.

A 3 But

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*But is there therefore no need
at all of good Works, because a
Man is justified before God without
them? or can that be called a ju-
stifying Faith that has not for its
Fruit, good Works? Verily good
works are necessary, though God
need them not, nor is that Faith,
as to Justification with God, worth
a rush, that abideth alone, or with-
out them.*

A twofold
Faith.

*There is therefore a twofold
Faith of Christ in the World,
and as to the notion of Justifying
Righteousness, they both concur
and agree, but as to the manner of
application there they vastly differ.*

*The one, to wit, the non-saving
faith, standeth in speculation and na-
ked knowledg of Christ, and so abi-
deth idle: but the other truly seeth,
and receives him, and so becometh
Fruitful. And hence the true ju-
stifying Faith, is said to receive,
to imbrace, to obey the Son of
God as tendred in the Gospel: by
which*

Job 2. 2,
3.

Jam. 2. 20,
26.

Joh. I. 12.

Heb. II.

13.

Rom. 10.

16.

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which expressions is shewed both the nature of Justifying Faith, in its actings in point of Justification, and also the cause of its being full of good Works in the World. A gift is not made mine by my seeing of it, or because I know the nature of the thing so given: but then it is mine if I receive and imbrace it, yea, and as to the point in hand, if I yield my self up to stand and fall by it. Now be that shall, not only see, but receive, not only know, but imbrace the Son of God; to be justified by him, cannot but bring forth good Works, because Christ who is now received and imbraced by Faith, leavens and seasons the Spirit of this Sinner (through his Faith) to the making of him capable so to be. Faith made Sarah receive Strength to conceive Seed, and we are Sanctified through Faith, which is in Christ. For Faith hath joyned Christ, and the Soul together, and being so joyned, the

Acts 15.9.

Ch. 26.18,

19.

Heb. 11.11.

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Soul is one Spirit with him: not essentially but in agreement, and oneness of design. Besides, when Christ is truly received and embraced to the justifying of the sinner, in that Mans Heart he dwels by his Word and Spirit through the same Faith also. Now Christ by his Spirit and Word must needs season the Soul he thus dwells in: so then the Soul being seasoned, it seasoneth the Body, and Body and Soul, the Life and Conversation.

We know it is not the Seeing, but taking of a potion that maketh it work as it should, nor is the Blood of Christ a Purge to this or that Conscience, except received by Faith.

Heb. 9.14.

Shall that then be counted right believing in Christ unto justification, that amounts to no more than to an idle speculation, or naked knowledg of him? Shall that knowledg of him I say be counted such, as only causes the Soul to behold

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hold but moveth it not to good ^{2 Cor. 3.}
Works? No verily. For the ^{18.}
true beholding of Jesus to justifi-
cation and Life, changes from glo-
ry to glory.

Nor can that Man that hath so
believed, as that by his Faith he
hath received and imbraced
Christ for Life before God, be de-
stitute of good works; for, as I
said, the Word and Spirit comes al-
so by this Faith, and dwels in the
Heart and Conscience: now, shall a
Soul where the Word and Spirit of
Christ dwels, be a Soul without
good Works? Yea, shall a Soul that
has received the Love, the Mercy,
the Kindness, Grace and Salvati-
on of God through the Sorrows,
Tears, Groans, Cross and Cruel
Death of Christ, be yet a Fruit-
less Tree! God forbid. This faith
is as the Salt which the Prophet
cast into the Spring of bitter Wa- ^{2 King 2.}
ter, it makes the Soul good and ^{19, 20, 21.}
serviceable for ever. ^{22.}

A 5.

If

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If the receiving of a temporal Gift, naturally tends to the making of us to move our Cap and Knee: and binds us to be the Servant of the Giver: shall we think that Faith will leave him who by it has received Christ, to be as unconcerned as a Stock or Stone, or that it's utmost excellency is to provoke the Soul to a lip-labour, and to give Christ a few fair Words for his Pains and Grace: and so wrap up the business? No, no: the Love of Christ constraineth us thus to judge that it is but reasonable, since he gave his all for us, that we should give our some for him.

2 Cor. 5.
14

Let no Man then deceive himself (as he may and will if he takes not heed, with true Notions) but examine himself concerning his Faith, to wit; Whether he hath any, and if some, Whether of that kind that will turn to account in the day when God shall judge the world.

I told

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I told you before that there is a ^{Two sorts of Works.} *twofold Faith; and now I will tell you that there are two sorts of good works: and a Man may be shroudly guess'd at with reference to his Faith, even by the works that he chuseth to be conversant in.*

There are works that cost nothing, and works that are chargeable: And observe it, The unsound Faith will chuse to it self the most easie works it can find. For example, there is Reading, Praying, hearing of Sermons, Baptism, Breaking of Bread, Church fellowship, Preaching, and the like: and there is mortification of Lusts, Charity, Simplicity, open-Heartedness, with a liberal Hand to the Poor, and their like also. Now the unsound Faith picks and chuses, and takes and leaves, but the true Faith does not so.

There are a great many Professors now in England, that have nothing to distinguish them from
these

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the worst of Men, but their Praying, Reading, hearing of Sermons, Baptism, Church Fellowship, and Breaking of Bread. Separate them but from these, and every where else they are as black as others, even in their whole Life and Conversation. Thus they have chosen to them the most easy things to do them, but love not to be Conscionably found in the practice of the other: a certain sign their Faith is nought, and that these things, even the things they are conversant in, are things attended to of them, not for the ends for which God has appointed them, but to beguile and undo themselves withall.

Praying, Hearing, Reading; for what are these things Ordained, but that we might by the godly use of them, attain to more of the knowledg of God, and be strengthened by his Grace to serve him better according to his moral Law? Baptism, Fellowship, and the Lords.

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Lords Supper, are Ordained for these ends also. But there is a vast difference between using of these things, and a using of them for these ends. A Man may pray, yea, pray for such things, had he them, as would make him better in Morals, without desire to be better in Mortals, or Love to the things he prays for. A Man may Read and Hear, not to learn to do, though to know: Yea, he may be dead to doing Moral goodness, and yet be great for Reading and Hearing, all his days. The people then among all Professors, that are Tit. 2. 14. zealous of good Works, are the peculiar ones to Christ. What has a man done that is Baptized, if he pursues not the ends for which that appointment was Ordained: the like I say of Fellowship, of Breaking of Bread, &c. For all these things we should use to Support our Faith, to mortifie the Flesh, and strengthen us to walk in

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in newness of Life by the rule of the moral Law. Nor can that Man be esteemed holy, whose life is tainted with immoralities, let him be what he can in all things else. I am of that mans mind as to practical Righteousness, who said to Christ upon this very question, Well Master, thou hast said the Truth: For to Love the Lord our God with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength: and to love his Neighbour as himself, is more than all whole burnt-offerings and sacrifices. To love my Neighbour as my self, to do as I would be done unto, this is the Law and the Prophets. And he that is altogether a stranger to these things, how dwelleth the Love of God in him? or how will he manifest to another that his Faith will save him.

Mark 12.
28, 33.

Satan

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Satan is afraid that Men should hear of justification by Christ, lest they should imbrace it : but yet if he can prevail with them, to keep Fingers off, though they do hear and look on, and practice lesser things, he can the better bear it. Yea, he will labour to make such Professors bold to conclude they shall by that kind of Faith injoy him, though by that they cannot imbrace him, nor lay hold of him. For he knows that how far soever a Man engages in a Profession of Christ with a Faith that looks on, but cannot receive nor imbrace him, that Faith will leave him to nothing but mistakes and disappointments at last.

The Gospel comes to some in word only, and the Faith of such stands but in a verbal sound : but the Apostle was resolved not to know, or take notice of such a Faith : For the Kingdom of God,

1 Thess. 1.

4, 5.

1 Cor. 4.

18, 19, 20.

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Jam. 2. 16,
17.

God, saith he, is not in Word, but in Power. *He whose Faith stands only in a saying, I believe, has his works in bare words also, and as vertual is the one as the other, and both insignificant enough.* If a Brother or a Sister be naked or destitute of daily Food. And one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding you give them not those things which are needful to the body, what doth it profit? Even so Faith, if it hath not Works is dead, being alone.

Ver. 19.

This Faith therefore, Satan can allow, because it is somewhat of kin to his own.

Besides, what greater contempt can be cast upon Christ than by such wordy Professors is cast upon him? These are the men that by practice say, The Gospel is but an empty sound. Yea, the more they profess, the louder they proclaim

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proclaim it thus to be to his disgrace, while they, notwithstanding their profession of Faith, hold and maintain their League with the Devil and Sin.

The Son of God was manifest ^{1 John 3.} that he might destroy the works of the Devil, but these men profess his Faith and keep these works alive in the world. Shall these pass for such as believe to the saving of the Soul. For a man to be content with this kind of Faith, and to look to go to Salvation by it: what to God is a greater provocation?

The Devil laugheth here, for he knows he has not lost his Vassal by such a Faith as this, but that rather he hath made use of the Gospel, that glorious Word of Life, to secure his Captive through his presumption of the right Faith, the faster in his shackles.

It is marvelous to me to see sin so high amidst the swarms of Professors

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2 Chron.
12. 9, 10.
Col. 2. 12.
1 Cor. 2. 4.
5.

professors that are found in every corner of this Land. Nor can any other reason be given for it, but because the Gospel has lost its wonted vertue, or because Professors want Faith therein. But do you think it is because of the first? no; the word of our God shall stand (in its strength) for ever: the Faith of such therefore is not right, they have for Shields of Gold, made themselves Shields of Brass: or instead of the Primitive Faith, which was of the operation of God, they have got to themselves a Faith that stands by the power, and in the wisdom of Man.

And to say no more to this; for what is God so angry with this Land, but for the sin of the Professors that dwell therein, while they have polluted his name with their Gifts, and with their Idols? God, I say, has been provoked most bitterly by us, while we have profaned

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profaned his name, making use of his Name, his Word and Ordinances to serve our selves (O Lord what wilt thou do to this Land!). We are every one looking for something; even for something that carrieth terrour and dread in the sound of its wings as it comes, though we know not the form nor visage thereof. One cries out, another has his Hands upon his Loyns, and a third is made mad with the sight of his Eyes, and with what his Ears do hear. And as their Faith hath served them about Justification: so it now serves them about Repentance and Reformation, it can do nothing here neither, for though, as was said, Men cry out, and are with their Hands upon their Loyns for fear: yet where is the Church, the House, the Man that stands in the gap for the Land to turn away this Wrath by Repentance, and amendment of Life.

Behold

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Behold the Lord cometh forth out of his place, and will come down and tread upon the places of the Earth, and the Mountains shall be molten under him, and the Valleys shall be cleft, as wax before the Fire, and as the waters that are poured down a steep place (but what is the cause of all this?) For the transgression of Jacob is all this, and for the Sin of the House of Israel.

Mich. i.

It is that that is observed by them that can make Observation, that all that God has done to us already, has been ineffectual as to cause that Humility and Reformation, by which his judgments must be turned away. Repentance is rare this day, and yet without doubt, that without which things will grow worse and worse. As for them that hope that God will save his people, though but from temporal Judgments, whether they Repent and Reform, or

do

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do otherwise : I must leave them and their Opinions together : this I have found, that sometimes the Repentance, even of the Godly, has come too late to divert such Judgments. And how some of the Godly should be so indulged as to be saved from punishment without Repentance, when the true and unfeigned Repentance of others will not deliver them, leaves me, I confess, in a Wilderness.

But that which is most of all to be lamented, is, That sin, through custom, is become no sin. The superfluity of naughtiness is at this day become no sin with many.

Surely this was the case with Israel, else how could they say when the Prophets so bitterly denounced Gods judgments against them, Because we are innocent, Jer. 2. 35. surely his anger shall turn from us. when custom or bad example, has taken away the Conscience of sin :

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sin: it is a sign that Soul is in a dangerous Lethargy: and yet this is the condition of the most that profess amongst us this day. But to leave this and to proceed.

A twofold
love to
Christ.

As there is a twofold Faith, two sorts of good works, and the like, so there is also A twofold love to Christ. The one standing or stopping in some passions of the mind, and affections. The other is that which breaks through all difficulties to the holy Commandment to do it. Of both these there is mention made in the Scripture: And though all true Love begins at the Heart, yet that love is but little set by that breaks not through to practice. How many are there in the world that seem to have the first, but how few shew the second. The young Man in the Gospel did by his running, kneeling, crying enquiring and intreating of Christ to shew him the way to Life, shew that he had inward

Love

Mark 10.
17.

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in Love to Christ and his own Salvation, but yet it was not a love that was strong as Death, cruel as the Grave, and hotter than the Coles of Juniper. It was a Love that stopt in mind and affection, but could not break out into Practice. This kind of Love, if it be let alone, and not pressed to proceed till it comes into a labouring practising of the Commandment, will love as long as you will, to wit, as long as Mouth and Tongue can wag; but yet you shall not by all your skill drive this Love farther than the Mouth. For with their Mouth they shew much Love, but their Heart goeth after their Covetousness. Cant. 8. 6.
Ezek. 33. 31.

Nor may this Love be counted for that of the right kind, because it is in the Heart. for the Heart knows how to dissemble about Love, as much as about other matters. This is feigned Love,
or

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or Love that pretends to dear affections for Christ, but can bestow no cost upon him. Of this kind of Love the world is full at this day, especially the Professors of this Age, but as I said, of this the Lord Jesus makes little or no account, for that it hath in it an essential defectiveness.

Thus therefore Christ and his Servants describe the love that is true and of the right kind, and that with reference to himself and Church.

First, with reference to himself. If a man loves me, saith he, he will keep my Words. And again, He that hath my Commandments and keepeth them, he it is that loveth me. And, He that loveth me not, keepeth not my Sayings. And, The Word which you hear, is not mine, but the Fathers which sent me. Behold you now where Christ placeth a sign of love, it is not in word, nor in tongue:

John 14.

21, 23, 24.

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tongue: Not in great and seemingly affectionate gestures, but in a practical walking in the Law of the Lord. Hence such, and such only are called the undefiled in the way. (You know who sayes, I am the way.) Blessed, saith David, are the undefiled in the way: who walk in the Law of the Lord.

Psalm.
119. 1.

But here again, the hypocrite will give us the slip by betaking of himself to exterior matters, as to his mint, anise, and cummin: still neglecting the more weighty matters of the Law, to wit, Judgment, Mercy, Faith. Or else to the significative ordinances, still neglecting to do to all men as he would they should do to him. But let such know that God never ordained significative ordinances, such as Baptism, the Lords Supper, or the like, for the sake of water, or of Bread and wine: nor yet because he takes any delight that we are

Matt. 23.
23.

Significative ordinances.

B

dipped

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dipped in Water, or eat that bread: but they were ordained to minister to us by the aptness of the Elements, through our sincere partaking of them, further knowledge of the death, Burial, and Resurrection of Christ, and of our death and resurrection by him to newness of life. Wherefore he that eateth and believeth not, and he that is Baptized, and is not dead to sin, and walketh not in newness of Life, neither keepeth these ordinances nor pleaseth God. Now to be dead to sin, is to be dead to those things forbidden in the moral Law: For sin is the transgression of that, and it availeth not to vaunt that I am a Saint and under this or that significative ordinance, if I live in the transgression of the Law. For I am convicted of the Law as a transgressor, and so concluded to be one that loveth not Christ, tho' I make a noise of my obedience to Christ, and

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and of my partaking of his significative ordinances. The Jews of old made a great noise with their significative ordinances, whiles they lived in the breach of the moral Law, but their practice of significative ordinances could not save them from the judgement and displeasure of their God. They could frequent the Temple, keep their feasts, slay their Sacrifices, and be mighty apt about all their significative things. But they loved Idols, and lived in the breach of the second Table of the Law. Wherefore God cast them out of his presence: hark what the Prophet saith of them. Come to Bethel, and transgress, at Gilgal multiply transgression; and bring your Sacrifices every morning, and your tithes after three years. And offer a Sacrifice of thanksgiving with leaven, and proclaim, and publish the free-will offerings; For this liketh you, O ye Children

Amos 4. 1
4, 5.

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dren of Israel, saith the Lord God. Thus as I said, the hypocrite gives us the slip; for when he heareth that love is in the keeping of the Commandments of God, then he betakes him to the more external parts of worship, and neglecteth the more weighty matters, to the provoking of the God of Israel.

1 John 5.
2, 3.

Secondly, As love to God is shewed, by keeping of his Commandments: So love to my Neighbour is the keeping of the Commandments of God likewise. By this we know that we love the Children of God, when we love God, and keep his Commandments. For this is the love of God (in us, both to God and Man,) that we keep his Commandments, and his Commandments are not grievous. He that keepeth not Gods Commandments, loves neither God nor Men.

Thus then we must learn to love one another. He that keepeth

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eth Gods Commandment, doth to his brother what is right, for that is Gods Commandment. He that keeps Gods Commandment doth to his Brother even as he would be done unto himself, for that is Gods Commandment. He that keeps Gods Commandment shutteth not up his bowels of Compassion from him: for the contrary is his Commandment. Further, He that keepeth Gods Commandment sheweth his Brother what he must do to honour the Christ that he professeth, aright: Therefore he that keeps the Commandment, loves his brother. Yea, the keeping of the Commandment is loving the Brethren.

But if all love which we pretend to have one to another, were tryed by this one Text, how much of that that we call so would be found to be nothing less? Preposterous are our Spirits in all things, nor can they be guided right but by the

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word and spirit of God: the which the good Lord grant unto us plentifully, that we may do that which is well pleasing in his sight through Jesus Christ our Lord. Yea and that there may, by them, be wrought sound repentance in us for all that hath been done by us amiss, lest he give Jacob to the spoil, and Israel to the Robbers; for that they have sinned against him by not walking in his ways, and by not being obedient to his Law.

Isa. 42. 24.

Let me add, lest God doth not only punish us in the sight, and by the hand of the wicked: but imbolden them to say, it was God that set them on, yea lest they make those sins of ours, which we have not repented of, not only there bye-word against us to after generations, but the argument one to another of their justification for all the evil that they shall

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shall be suffered to do unto us: saying, when men shall ask them wherefore hath the Lord done thus unto this Land? what meaneth the heat of this great anger? even because they have forsaken the covenant of the Lord God of their Fathers, and walked not in his ways.

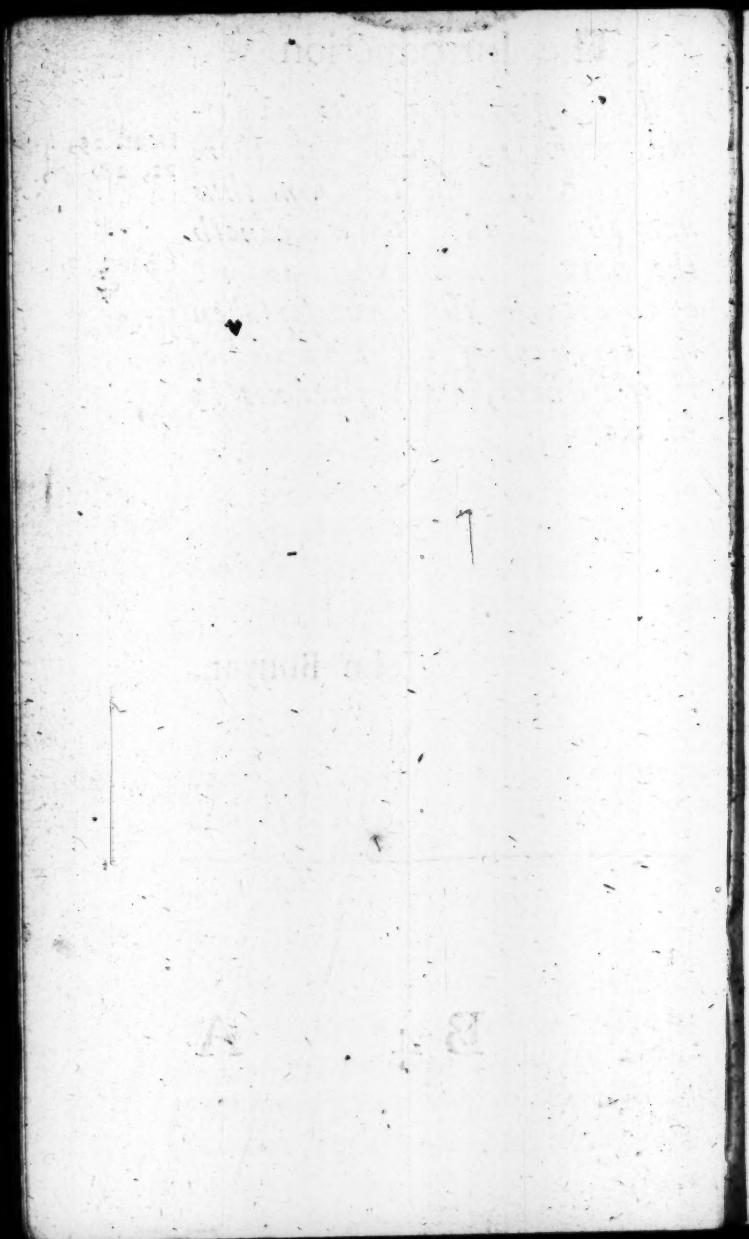
Deut. 29,
22, 28.

1 King. 9.
8.
Jer. 22, 8.

John Bunyan.

B 4

A



A
HOLY LIFE,
THE
B E A U T Y
O F
Christianity.

2. Tim. 2. 19.

*And, let every one that nameth the
name of Christ, depart from iniquity.*

T *Imothy*, unto whom this
Epistle was writ, was an chap. 4. 5.
Ephes. 4. 11.
Evangelist, that is, in-
ferior to Apostles and
extraordinary Prophets, and above
ordinary Pastors and Teachers. And
he with the rest of those under his
circumstances was to go with the

A Holy Life, the

Apostles hither, and thither, to be disposed of by them as they saw need for the further edification of those who by the Apostolical Ministry were converted to the Faith: And hence it is that *Titus* was left at
1 Tim. 1. 3. *Creet*, and that this *Timothy* was left at *Ephesus*. For they were to do a work for Christ in the world, which the Apostles were to begin, and leave upon their hand to finish. Now when the Apostles departed from places, and had left these Evangelists in their stead, usually there did arise some bad Spirits among those people, where these were left for the furtherance of the Faith. This is manifest by both the Epistles to *Timothy*, and also by that to *Titus*: wherefore *Paul*, upon whom these two *Evangelists* waited for the fulfilling of their Ministry, writeth unto them while they abode where he left them, concerning those turbulent Spirits which they met with, and to teach them how yet further they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of truth. And to this purpose

pose he gives them severally divers instructions (as the judicious Reader may easily understand) by which he encourageth them to the prosecution of that service which for Christ they had to do for those people where he had left them, and also instructeth them how to carry it towards their disturbers, which last he doth, not only Doctrinally, but also by shewing them by his example and practice, what he would have them do.

This done, he laboureth to comfort *Timothy* with the remembrance of the stedfastness of Gods eternal decree of Election, because grounded on his foreknowledge; saying, tho' *Hymeneus* and *Philetus* have erred from the Faith, and by their fall, have overthrown the Faith of some, Yet the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his: Now lest this last hint should still incourage some to be remiss and carnally secure, and foolish, as I suppose this Doctrine abused, had incouraged them to be before: Therefore the Apostle immediately conjoyneth to it, this exhortation: *And, let every one that nameth*

nameth the name of Christ, depart from iniquity. Two truths strangely, but necessarily joyned together, because so apt to be severed by the children of men; for many under the pretence of their being elected, neglect to pursue Holiness; and many of them again that pretend to be for Holiness, quite exclude the Doctrine, and motives that election gives thereto. Wherefore, the Apostle, that he might set mens notions as to these things, right, he joyns these two together, signifying thereby, that as electing love doth instate a man in the blessing of eternal Life, so Holiness is the path thereto; and, that he that refuseth to depart from iniquity shall be damned, notwithstanding he may think himself secured from Hell by the act of Gods electing love. For election designeth men not only to Eternal Glory, but to holiness of Life [a means] thereto. And the manner of this connexion of truth is the more to be noted by us, because the Apostle seems to conjoyn them in an holy heat of Spirit: Saying, *The foundation of God standeth sure,*

Ephes. i.
4, 5.

sure, having this seal, the Lord knoweth them that are his. And, and let every one that shall but so much as name the name of Christ, depart from iniquity: Or, as who should say, God will be revenged upon them for all, or notwithstanding they appropriate unto themselves the benefits of election.

In the Text we have,

1. An Exhortation.

2 The Extension of that Exhortation.

1. The Exhortation is, *That men depart from iniquity.*

2. The Extension of it, is to them, all of them, every one of them that name the name of Christ. And, let every one that nameth the name of Christ depart from iniquity.

In the Exhortation there are several things to be taken notice of, because insinuated by the Apostle.

The first is, *That iniquity is a very dangerous and hurtful thing*, as to the Souls of sinners in general, so to them that name the name of Christ.

It is very a dangerous and hurtfull thing to men in general. For 'tis that which did captivate the world

at

at the beginning, and that made it a bondslave to the Devil. It has also done great hurt to mankind ever since, to instance a few things :

2Pct. 2. 12.

1. 'Tis that which hath stupefied and besotted the powers of mens Souls, and made them even next to a Beast and Brute in all matters supernatural and heavenly. For as the Beast minds nothing but his lusts, and his belly, by nature : So man minds nothing but things earthly, sensual and devilish, by reason of iniquity.

• Eph. 4. 18.

2. It has blinded and darkned the powers of the Soul, so that it can neither see where it is, nor which is the way out of this besotted condition.

Rom. 2 5.

3. It has hardened the heart against God, and against all admonition and counsel in the things of the Gospel of Christ.

Colos. 1.
21.

4. It has alienated the *will*, the *mind*, and *affections* from the choice of the things that should save it, and wrought them over to an hearty delight in those things, that naturally tend to drown it in perdition and destruction.

5. It

5. It has made man odious in Gods eyes, it has provoked the Justice of God against him, and made him *obnoxious* to Hell fire. Ezek. 16.

6. Yea, It *so* holds him, *so* binds him, *so* reserves him to *this*, that, not he himself, nor yet all the Angels of Heaven, can deliver him from this deplorable condition. Pro. 5.22.

7. To say nothing of the pleasure and delight that it makes him take in that way to Hell in which he walketh. Never went fat Oxe so gamely to the shambles, nor fool so merrily to the correction of the stocks, nor silly bird so wantonly to the hidden net, as *iniquity* makes men go down *her* steps to the pit of hell and damnation. Isa. 66. 3. Pro. 7.22, 23, 24.25.

O 'tis amazing, 'tis astonishing to consider what hurt sin has done to man, and into how many dangers it has brought him: but let these few hints at this time suffice as to this. I will now speak a word to the other particular: namely, that as *iniquity* is dangerous and hurtful to the Souls of Men in general, *so* it is to them that name the name of Christ. As to the *so*, and *so* naming of him, to that

I shall speak by and by, but at this time take it thus: *That religiously name his name.* And I say *iniquity* is hurtful to them.

1. It plucks many a one of them from Christ, and the religious profession of him. I have even seen, that men who have devoutly and religiously professed Jesus Christ, have been prevailed withall by *iniquity* to cast him and the profession of his name quite off, and to turn their backs upon him. *Israel*, saith the Prophet, *has cast off the thing that is good.* But why? *Of their Silver and their gold they have made Idols.* The sin of Idolatry drew their hearts from God: their love to that *iniquity* made them turn their backs upon him. Wherefore God complains, that of forwardness to their *iniquity*, and through the prevalence thereof, they had cast him behind their back.

Hof. 8. 3.
Ezek. 23.
35.

2. As it plucks many a professor from Christ; so it keeps many a one from an effectual closing with him. How many are there that religiously profess and make mention of the name of Christ, that yet of love to, and

and by the interest that *iniquity* hath in their affections, never close with him unto salvation, but are like to them of whom you read in *Paul* to *Timothy*, that they are ever learning and never come to the knowledg of the truth. 2 Tim. 3. 1,2,3,4,5, 6,7.

3. And concerning those that have indeed come to him, and that have effectually closed with him, and that name his name to good purpose: yet how hath *iniquity* hurt and abused many of them.

1. It has prevailed with God to hide his face from them, a thing more bitter than death.

2. It has prevailed with God to chastize, and to afflict them sorely; a thing in which he taketh no pleasure. Lam. 3. 33.

3. It has provoked God to give them over to the hand of the Enemy, and to deliver them to the tormentors. Jer. 12. 7. Mat. 18. 34.

4. It hath brought them to question their interest in Christ, and whether they ever had grace in their Souls. Psa. 31. 22.

5. And for those that have yet believed they were in his favour, this *iniquity*

iniquity has driven them to fear that God would cast them away, and take all his good things from them.

Psa. 38. 8. Yea, he that would know the hurt
 Psa. 31. 10. that *iniquity* hath done to them, that
 Psa. 6. 6. name the name of Christ, let him con-
 Jer. 31. 18. sider the *cries*, the *sighs*, the *tears*, the
 2 Cor. 12. *bemoanings*, the bewailings, the la-
 21. mentations, the sorrows, the confes-
 Psa. 116. 3. sions the repentings and griefs where-
 Pl. 31. 3. 4. with they have been attended, while
 Jo 13. they have complained that they have
 27. been put in the stocks, laid in the
 Psal. 88. dungeon, had their bones broken,
 Lam. 3. 4. suffered the terours of God, been
 Lam. 3. 16. distressed almost to distraction, and
 Jer. 8. 14. have been fed with Gravel, Gall,
 Chap. 23. Wormwood, and with the Water
 15. of astonishment for days, yea, years
 Psal. 60. 3. together. By all which, and many
 Ezek 4. more which might be mentioned, it
 16. appears that *iniquity* is a dangerous
 and hurtfull thing.

But I proceed, and come in the next place to the Extension of the exhortation: namely, that it reacheth to all those that name the name of Christ. *And let every one that nameth the name of Christ depart from iniquity.* To handle this a little, and,
 First,

First, to shew you what the Apostle here means by naming of the name of Christ: he meaneth not an irreligious naming of that worthy, name, nor those that name it irreligiously. This is evident, because, he passeth by their *manner* of naming of it without the least reproof, the which he would not have done, had the fault been in their manner of naming of the name of Christ. Now I say, if he intendeth not those that name the name of Christ irreligiously, then tho' the exhortation [*let every one*] seems to extend it self to all and all manner of persons that any ways name the name of Christ, yet 'tis limited by this, to wit, *that rightly*, religiously, or according to the way of the professors of Christ, name his *worthy name*. And it must needs be so taken, and that for these reasons.

1. For that, as I said before, the Apostle taketh no notice of their manner of naming of his name, so as to reprove any undecency or unseemliness in their *Naming* of him; wherefore he alloweth of the manner of their naming of him.

2. Because

2. Because, the Apostles design in this exhortation was, and is, that the naming of the name of Christ, might be accompanied with such a life of holiness, as might put an additional lustre upon that name when ever named in a religious way; but this cannot be applied to every manner of naming the name of our Lord Jesus Christ. For if a man shall name the name of Christ unduely, or irreligiously, though he shall never so much there withall depart from *iniquity*, and be circumspect to the utmost in all civility and morality, yet he answers not the Apostles end which he seeks by this his exhortation, For,

1. Suppose a man should name the name of Christ vainly, idly, in vain mirth, wantonness, false or vain swearing, or the like, and shall back this his manner of naming the name of Christ with all manner of Justness and uprightness of life, would this answer the Apostle's end in this his exhortation? Verily no: for this manner of naming the name is worthy reprehension; *Thou shalt not take my name in vain*, or vainly make use

use thereof: And moral goodnels Exod. 20.
attending the so naming of the name
of Christ will do more hurt than
good.

2. There is a reproachful and scandalous naming of the name of Christ, such as the *Jews*, and *Pharisees* did accustom themselves unto, as to call him *Jesus*, the deceiver; and *Christ* in a way of scorn and contempt. Nor were these men quite destitute of that which put a luster upon their opinions; for said the Lord Christ himself unto them, *Ye indeed appear beautiful* Mat. 23.
outward.

3. There is such a naming of the name of Christ as to make it a cloak for false and dangerous Errors: that men, by the use of *that* name and the putting of it upon such errors and delusions, may put off their errors to others the better. *Many shall come in* Mat. 24. 5.
my name, to wit with their delusions, presenting them *in my name* to the world, and shall put them off *in my name* to the destruction of the Soul. Now can any imagine that the Apostle should extend his exhortation to such, that *they* thus continuing to name the name of Christ,
should

should depart from iniquity. To what end should such be comprehended in this exhortation of his? To no purpose at all: for the more an erroneous person or a deceiver of Souls shall back his errors with a life that is morally good, the more mischievous, dangerous, and damnable is that man and his delusions; wherefore such a one is not concerned in this exhortation.

*Acts 19.
13, 14, 15.*

4. There is a naming of the name of Christ *magically*, and after the manner of Exorcism, or conjuration: as we read in the *Acts* of the Apostles. The vagabond Jews, the *exorcists* there say, *We adjure you by Jesus whom Paul preacheth.* Thus they called over them that had evil spirits, *the name of the Lord Jesus.* But what if these should cloth this their devilish art and devilish way of using or naming of the name of the Lord Jesus, with departing from iniquity so, as to commend their whole life to bystanders for such as is morally good: what advantage would Christ, or *Paul*, or the Gospel get thereby? verily none at all, but rather damage and reproach: as will soon appear

pear to any mans reason, if it be considered that goodnes of life joyned to badnes of principles, is like the Devil clothed in white, or Satan transformed into an Angel of light. And *Paul* was grieved in his Spirit when the wench that had a spirit of divination did acknowledg him to be the servant of the most high God, for he knew it would nothing further or help forward the Lords design, but be rather an hindrance thereto. For when Witches and Devils come once to commend, or make use of the name of Christ, Christ and *Paul* like it not; therefore *Pauls* exhortation which here we are presented with by the Text, is not extended to any of the four sorts aforenamed, but,

First, To those upon whom his name is called, they should depart from *iniquity*. I say those whom God has so far dignified, as to put the name of Christ upon them: and I will add, that apply that name to themselves. And the reason is because God is now concerned. God has changed thy name from *Pagan*, to *Christian*, and thou chusest to call thy self by that name, saying, *I belong to Christ*. Now thou

Acts 15.

17.

Chap. 11.

26.

1 Pet. 4.
16.

thou must depart from *iniquity*, for that notice is taken of thee both by Heaven and Earth, that thou art become a Disciple, and *let every one that (so) nameth the name of Christ, or, that nameth it (being himself by God and himself put under such circumstances as these) depart from iniquity.*

Lev. 10. 3.

Psa. 66. 18.

Secondly, It is spoken to those that name the name of Christ either in the publick, or private, worship of God : being themselves professed worshippers of him : and the reason is, for that the ordinances as well as the name of God is holy, and *he will be sanctified in them that come nigh him.* He therefore that approacheth the presence of Christ in prayer, or any other Divine appointment, must take heed of *regarding of iniquity in his heart* ; else the Lord will stop his ears to his prayers, and will shut his eyes, and not take notice of such kind of worship or worshippers.

Thirdly, Those that the Apostle in this place exhorts to depart from iniquity, are such as have taken unto themselves the boldness to say, that they *are* in him, *abide* in him, and consequently

frequently are made partakers of the benefits that are in him. *He that saith he abideth in him, ought himself also to walk even as he walked.* And the reason is, because Christ is a fruitful root, and a free conveyer of sap into the branches; Hence it is written, *that the trees of the Lord are full of sap.* So then, he that nameth the name of Christ by way of applying to himself his benefits, and as counting that he is found of God in him, and so abideth, ought himself to walk even as he walked, that he may give proof of what he saith to be true, by bearing forth before men that similitude of righteousness, that is in his Root and Stem: For such as the stock or tree is, such let the branches be, but that cannot be known but by the fruit: *by their fruit ye shall know them.* So then, he that thus shall name the name of Christ, let him depart from iniquity: Yea, let every such man do so.

1 Joh. 2. 6.

Pf. 104.

16.

Mat. 7. 16.

Fourthly, This exhortation is spoken to them that name Christ *as their Sovereign Lord and King*; let them

C

depart

Isa. 33. 21. depart from iniquity. *The Lord is our judge, the Lord is our Lawgiver, the Lord is our King, he will save us,* are great words : and-as they cannot be spoken by every one ; so they ought not to be spoken lightly by them that can. Nor may he that claims so high a priviledge , be but *obedient* , submissive, apt to learn, conscienciously to put in practice what he hath learnt of his Judge, his Lawgiver, and his King. Lest when some shall hear him say that Christ by name is his Lawgiver, and his King (and shall yet observe him to do things evil, and to walk in ways that are not good) they should think evil and speak so of his King ; saying, learnt you this of Christ your King, or doth your King countenance you in ways that are so bad ? Or do you by thus and thus doing, submit to the laws of your King ! Yea your King, his name and Gospel shall bear the burden of the evil, together with the shame thereof, if thou that namest the name of Christ, shalt not depart from iniquity.

Lastly,

Lastly, What ever man he be that by his naming of the name of Christ, shall intimate that he hath any reverence of love to, or delight in that Christ, whose name he nameth, *that man* should depart from iniquity not only for the reasons that are above mentioned, but for those that may be named afterwards. But having thus far opened the word, and shewed who, and what manner of man the Apostle had in his eye, in this his exhortation: I shall come in the next place to make some observations upon the Text. As

First, *That it is incident to men to name the name of Christ religiously, that is, rightly as to words and notions, and not to depart from iniquity.*

This was the occasion of this exhortation, for *Paul* saw that there were some that did so: to wit, that named the name of Christ well, as to words, but did not depart from iniquity. Some such he also found among them at *Corinth*, which made him say, *Awake to righteousness, and sin not*; he found such at *Ephesus*, and cries out to them most

1 Cor. 15.
34.

Ephes.
14, 15

earnestly, saying, *Awake thou that sleepest, and arise from the dead: for albeit they were professors of Christ, yet they lived too much like those that were dead in trespasses and sins. This he also found among the He-*

Heb. 12.1,
2, 5.

us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us. These professors were easily beset with sin, yea it did hang upon them as weights to hinder them from making of that profession of Christ, whose name they named, so beautiful as did become both him and them.

In my discourse upon this subject, I must endeavour to shew you two things.

First, *What Paul means when he saith, depart from iniquity.*

Secondly, *Why some that as to words, rightly name the name of Christ, do not depart from iniquity.*

The first of those doth need some explanation, because in some sence even the best of Saints cannot depart from sin, or iniquity.

1. Because,

1. Because, *as to the being of it, it is seated and rooted in their flesh, and hath its dwelling there. Yea, it hath, and so will have an abiding there, so long as man is on this side that state of perfection, which is not to be enjoyed while we are in the flesh: for in me, that is in my flesh, sin dwells, nor doth any thing else but sin dwell there: for in me, that is in my flesh (said Paul) dwells no good thing, therefore the Apostle must not be understood as if he intended to insinuate that there was a possibility that the nature, and being of sin could be pluckt up by the roots, and so cast clean away from us, as to the very nature thereof: no, that will abide with us, for it hath its dwelling in us.* Rom. 7.

2. And as they cannot depart from the nature of it as such, that is, as they cannot be rid of the being of sin, *so neither can they depart from the motions, and stirrings of sin, no more than they can stir from the motions or stirrings of their natural senses, or of their natural reasons: The motions of sin, which*

Paul also calls the lusts thereof, will be where the nature and being of sin is, because it is not dead; for that which liveth, what manner of life soever it hath, will have motion according to the manner of life which it hath: and sin being one of the most quick and brisk things that are, it will also have its motions and lusts accordingly. Hence *Paul* saies, it *lusts* and will *lust*, where it is, and dwells: though the very spirit of God, and the utmost diligence of a Christian be also there to oppose it.

Rom. 6. 12.

Gal. 5. 17.

3. Again, as the being and motions of sin will be with us, so also will it in its *indeavours*. It will *endeavour* to overcome us, and to make us captives to it self, and to Satan; and *these* *endeavours* will be with us; nor can we so depart from iniquity, as to be utterly rid of all sence and feeling of what *endeavours* there are in sin and iniquity to be master and Lord, and reign; sin will *endeavour* to defile the mind, to defile the conscience, to defile the life and conversation: and *this* *endeavour*, as *endeavour*, we cannot depart

Eph. 6. 12.

2 Cor. 10.

5.

Heb. 12. 4.

part from ; that is, cause that it should not be in our flesh : for there it will be, since sin in its being is their.

4. As the being, motions, and endeavours of sin will still abide in our flesh, *so consequently will its polluting fumes be upon us* ; nor doth the Apostle mean, when he bids us *depart from iniquity*, that we should think that we can so be, or so do, in this life, as that our being or doing should not smell of the strong scent of sin. *Who can bring a clean thing out of an unclean ? not one.* Job. 14. 4. *We are all as an unclean thing,* and therefore *all our righteousnesses are as filthy rags.* Isa. 64. 6. The scent, the smell, the rank and odious stink of sins abides upon, yea, and will abide upon us, when most spiritual here, and upon our most spiritual actions too, untill they be taken away by Christ. Thus far therefore, we cannot be concerned in the exhortation. For should Paul exhort us to depart from the *being, motion, endeavour,* and polluting fumes and scent of sin : I mean so to depart from them, as that there shall no such thing have place,

or motion, or striving, or scent in, or upon us: he would exhort us to that which is altogether impossible for us to perform, yea, to perform through *that* working of the spirit of God which is to be with us, and in us here. Yea, he must exhort us to that which he could not perform himself, but such exhortations did not stand with the wisdom of an Apostle. Wherefore there is a certain meaning in this exhortation, from the which if we swerve, we shall both wrong the Apostle and our selves.

Let us inquire then, what *Paul* should mean when he bids them, *that name the name of Christ, depart from iniquity.* And for our better understanding of him we must consider that there is an iniquity that is inherent in us, and an iniquity that is apart, and at a distance from us: Now if he means, as certainly he doth, that they that name the name of Christ should depart from that sin and iniquity that is in themselves: then, though he cannot mean that we should separate that from our persons, for that's impossible, yet he would have us
take

take off and with-draw our minds and affections there from. And he tells us that they that are Christs do so. *And they that are Christs, have crucified the flesh with the affections and lusts :* sinful lusts and sinful motions, our minds and affections should depart from them. There are the affections and lusts of sin: and there are the affections and lusts or desires of the soul: and again, there are the affections and lusts of the new man, in Saints. Now this is that that the Apostle would have, to wit, that the affections and passions of our souls should *not chuse but depart* from the affections & lusts of our old man, and should be renewed and made willing to be led by the Holy Ghost from them. *This I say, saies he,* Vers. 16.
walk in the spirit, and ye shall not fulfil the lusts of the flesh.

Wherefore when he saith, *depart from iniquity*, if he means, *from our own inherent iniquity*, then he must mean thus, take your mind and your affections off, carry your minds away from them, set your minds and affections upon other objects, and Col. 3, 1, 2, 3.
 let your minds and affections be

yielded up to the conduct of the word and spirit of God. *Let not sin*
 Ro. 6.12. *therefore reign in your mortal body, that ye should obey it in the lust thereof.*

Now a man, in mind, and affections, may depart from that which yet will not depart from him: yea, a man in mind, may depart from that which yet will dwell in him as long as he lives.

For instance, there are many diseases that cleave to men, from which, in their minds, they willingly depart. Yea, their greatest disquietment is, that so bad a distemper will abide by them: and might they but have their desire accomplished, they would be as far therefrom as the ends of the earth are asunder, and while they are found to continue together, the mind departs therefrom, and is gone either to God or to Physicians, for help, and deliverance from it.

And thus it is with the Saint, and should be with every one that by way of profession nameth the name of Christ: he should depart from his indwelling sin, with his mind: with his mind he should serve the law of God.

And

And this is an excellent thing to do, and can be done by none but such as are possessed with an excellent spirit. Ah! to find a man that really departs from himself, and that draweth the affections of the soul, from the affections and lusts of his flesh, is a rare thing. The heart of the most of professors go after the heart of their detestable lusts, and after their inward abominations: But such shall of the flesh reap corruption, notwithstanding they name the name of Christ.

Ezek. 11.

21.

Gal. 6. 8.

Job 20.

12.

Ro. 8. 5, 6.

7, 8.

Ezek. 14.

7, 8.

and

Job 14.16.

and praying to him, keep them from stumbling and falling, and splitting themselves in sunder upon the rocks and ruins that are provided for them, as a reward of the evil of their doings. Yea, they shall suck the poyson of Asps, and the Vipers tongue shall slay them, notwithstanding all their profession?

Quest.

But some may say, how shall I know that I do depart from the iniquity of my flesh, from the iniquity that is in me.

Answ.

I shall answer this question briefly thus :

1. *How is iniquity in thine eye*, when severed from the guilt and punishment that attends it? is it as separate from these, beauteous, or illfavoured? I ask thee how it looks, and how thou likest it, suppose there were no guilt or punishment to attend thy love to, or Commission of it. For if in its own nature it be desirable to thy mind, and only therefore shunned, for fear of the punishment, that attends the Commission of it: without doubt thou art none of them that do depart from it: all that thou dost,

dost, is, thou shunnest the sin, not of abhorrence of the sin, but for fear of the punishment that attends it. Like the Thief that yet refuseth to take away his neighbours horse, not of hatred of theft, but for fear of the Gallows.

2. How dost thou like thy self, as considered possessed with a body of sin, and as feeling, and finding that sin worketh in thy members, doth this yield thee inward pleasedness of mind, and a kind of secret sweetness, or how? for to be sure, where a sanctified mind is, there is nothing more odious in it self, nor that makes a man so in his own eyes, as doth this sight, the sight of sin in him, of the working of lust in him. 'Tis this that makes the good man ashamed, that makes him blush, and that makes him abhor himself.

Job 42. 6.
Ezek. 16.
63.
Ro. 6. 12.

3. How look thy duties in thine eyes, I mean thy duties which thou doest in the service of God? I say, how look the best of these, the most warm and spiritual of these, since not one of them can be performed, but they do catch the stain of sin,

sin, as coming from thee? or art thou through the ignorance that is in thee as unacquainted with these things?

4. Why wouldest thou go to heaven? Is it because thou wouldest be saved from Hell, or because thou wouldest be freed from sin? I say wouldest thou go to Heaven, because 'tis a place that's Holy, or because 'tis a place remote from the pains of Hell? I ask again, wherein dost thou think, the blessedness of Heaven consists? is it in the holiness that is there; or in the freedom that is there from Hell? There is not a man alive but would go to Heaven, that he may be saved from Hell: but how many would go thither that they might be saved from the pleasures of sin, from the inward pleasure of sin; of that I will be silent: though surely they are those that are out of love with sin, and that do depart from iniquity.

Verily my brethren, 'tis a great thing to depart from iniquity; 'tis a great thing to have my will, my mind, and my affections departing from it.

But

But secondly, As they that depart from iniquity withdraw their minds and affections from the lusts and motions of it, so they *depart also from the occasions of it*; there are occasions by which sin worketh to bring forth the fruits thereof, and some seek those *occasions*. But he that hath set himself to *depart* from sin in himself, will not seek occasions from abroad, to *do* it. Such a man as will keep far from an evil matter, will not company with a person that pollutes and defiles, nor will he come near the door of the Adulteresses house. He will shun profane and vain babbling, for fear of the ungodliness that attends it. He will walk with wise men that he may be wise, *knowing that a companion of fools shall be destroyed.*

Ro. 14. 13.
1 Tim. 5. 4
Exod. 23.
7.
Prov. 5. 8.
2 Tim. 2.
16.

Prov. 13.
20.

Now there are occasions given and occasions taken to sin against the Lord Jesus: but he that departeth from iniquity departeth from them both. He is not for giving any occasion to others to sin; he had rather wrong himself and put up injuries done, than give occasion to others to do iniquity, and as he is
for

1 Tim. 5. for giving none, so neither is he for
22. taking any. He is for partaking of
no mans sins, but for keeping of him-
self pure.

Thirdly, To depart from iniquity is to depart from it in those examples that are set before us there-to: occasions, and examples are sometimes the same, but there may be occasions to sin, where there are no examples thereto: and therefore in that they differ. And to depart from iniquity is to shun and depart from those examples, those beastly examples that in every corner of the Country present themselves to men.

Examples to drunkenness; Examples to Whoredom; Examples to Swearing, to lying, to Stealing, to Sabbath-breaking, to Pride, to Covetousness, to Deceit, to Hypocrisie, and to what not, are now adays common among men, and he that is to seek in this matter, and that knows not how to be expertly base, may have patterns and examples thereto in every hole. But to depart from iniquity, is to depart from sinful examples, to shut the eyes at them,

them, to turn the back upon them, and to cry out to Heaven for grace, to be kept in the path of life. And, *let every one that nameth the name of Christ, depart from iniquity.*

Fourthly, To depart from iniquity, is to depart from the *enticings of iniquity*. There is that in iniquity that is of an enticing nature. Its Pleasures, Profits, Honours, Delights and sweetnesses are enticing, and he that hankers after these is not departed, nor departing from iniquity: A man must be weaned from these things, and must find some things somewhere else, that are better than these, else he cannot depart from iniquity.

But some may say I go from it and it follows me. I reject it and it returns upon me. I have said it, nay a thousand times, and yet it offereth it self and its deceits to me again, what would you have me do?

I would answer thus, *Departing from iniquity*, is not a work of an hour, or a day, or a week, or a month, or a year: *But it's a work that will last thee thy life time*; and there is the greatness and difficulty of

of it: Were it to be done presently, or were the work to be quickly over; how many are there that would be found to have departed from iniquity: but for that it is a work of continuance, and not worth any thing, unless men hold out to the end, therefore it is that so few are found actors, or overcomers therein. Departing from iniquity, with many, is but like the falling out of two neighbours, they hate one another for a while, and then renew their old friendship again

But again, since to depart from iniquity is a work of time, of all thy time: no wonder if it dogs thee, and offereth to return upon thee again and again: for that is mischievous and seeks nothing less than thy ruin; wherefore thou must in the first place take it for granted that thus it will be, and so cry the harder to God for the continuing of his presence, and grace upon thee in this blessed work, that as thou hast begun to call upon the name of the Lord Jesus, and begun to depart from iniquity: so thou mayest have strength to do it to the last gasp of thy life.

And

And further, for that departing from iniquity is a kind of a warfare with it, for iniquity will hang in thy flesh what it can, and will not be easily kept under, therefore no marvel if thou find it wearisome work, and that the thing that thou wouldest be rid of, is so unwilling to let thee depart from it.

And since the work is so weighty, and that it makes thee to go groaning on : I will for thy help give thee here a few things to consider of, And

1. Remember that God sees thee, and has his eyes open upon thee, even then when sin and temptation is lying at thee to give it some entertainment. This was that that made *Joseph* depart from it, when *Gen. 39.8.* solicited to imbrace it by a very ^{7.} powerful argument.

2. Remember that Gods wrath burns against it, and that he will surely be revenged on it, and on all that give it entertainment. This made *Job* afraid to countenance it, and put him upon departing from it : for destruction from God was a terror

Job 31.
23. ror to me, and by reason of his highness I could not endure.

3. Remember the mischiefs that it has done to those that have embraced it, and what distress it has brought upon others. This made the whole congregation of *Israel* tremble to think that any of their brethren should give countenance to it.

Josh. 22.
16, 17, 18.

4. Remember what Christ hath suffered by it, that he might deliver us from the power of it. This made *Paul* so heartily to depart from it, and wish all Christians to do so as well as he.

2 Cor. 5.
14.

5. Remember that those that are now in hell-fire went thither for that they loved iniquity, and would not depart from it.

Psal. 9. 17.
Psal. 11. 6.

6. Remember that a profession is not worth a pin, if they that make it do not depart from iniquity.

Jam. 2. 16.
17.

7. Remember that thy death-bed will be very uneasie to thee, if thy conscience, at that day, shall be clogged with the guilt of thy iniquity.

Hos. 7. 13.
14.

8. Remember that at the Judgment day Christ will say to those, *depart from me, that have not here departed from their sin and iniquity.* Luk. 13. 27. Mat. 25. 41.

Lastly, Remember well, and think much upon what a blessed reward the Son of God will give unto them at that day, that have joynd to their profession of faith in him a holy and blessed conversation.

Having thus briefly shewed you these things, I shall come in the next place to shew you,

Why some, that as to words, rightly name the name of Christ, do not depart from iniquity. That it is incident to men to name the name of Christ religiously, and not to depart from iniquity: I have proved already, and now I must shew you why it is so, and the reasons are of three sorts. The reasons.

First, *Some profess him, yet have not saving faith in him, nor yet received grace from him.* That some profess him that have not faith in him, nor received grace from him, I will make appear first. And then that they do not depart from iniquity. First Reason.

iniquity, shall be shewn afterwards.

That the first is true, consider, Christ saies to his Disciples, *there are*

Joh. 6.46. *some of you that believe not. And again, For Jesus knew from the beginning who they were that believed not, and who should betray him.* Now if they believe not, they have none of his grace in them: for faith is the first and head grace, the beginning and leading grace: he therefore that is destitute of that, is empty of all the rest. Besides, other Scriptures also confirm this truth. James calls some of the professors of Christ that

Jam. 2.20. *were in his day, vain, or empty men; that is, men void of grace.* And the Apostle suggesteth in the very words below the Text, that as in Gods house there are *Golden,* and

2 Tim. 2. *Silver Saints,* so their are also *earthy* and *Wooden* ones. For in a great house as Gods is, are not only Vessels of Gold and Silver, but also of *wood and of earth,* and some to honour, and some to dishonour; that is, some for Heaven, and some for Hell.

Rom. 9.
20. 21, 22.
23.

Now

Now they are these *Wooden*; and *Earthy* professors that he aimeth at in the Text; to wit, that they should depart from iniquity, or else their profession would do them no good, and these also that he despaireth of in the next words, saying, But, but in this great house of God there will not only be Golden and Silver Christians, but Wooden and Earthly ones. And if any man purge himself *from these, from these* mens companies, and from these mens vices, *he shall be a vessel to honour sanctified, and meet for the Masters use, and prepared to every good work.*

From all which it is gathered that there are some that name the name of Christ in a way of profession, that have neither faith nor grace in them, and so consequently that do not depart from iniquity. For,

First, These want that principle; that holy and blessed principle that should induce them thereunto; to wit, the great and principal graces of the spirit, and they are four.

First, As I have said, They want faith, that heart purifying grace: for the heart is purified by faith. I Ads 15.9.

have

have shewed you already that departing from iniquity must be with the mind and affections, or with the heart : but how can that be, where the heart is not sanctified and made holy ? For an unsanctified mind cannot depart from iniquity, no more than the *Ethiopian* can change his Skin ; but nothing can purifie the heart but faith. Therefore nothing can make a professor depart from iniquity where faith is wanting. So then, when men professedly name the name of Christ without having holy faith in him : they still abide by their iniquity : they depart not from their iniquity, but rather make of their profession, a cloak for their iniquity, for their malice, and for their covetousness and the like. It is not *profession*, but *faith*, that bringeth God and the Soul together : and as long as God and the soul are at distance, what ever profession is made, there is not a departing, not an heart departing from iniquity. Wherefore to these professors, *James* writeth thus : *Draw nigh to God and he will draw nigh to you, cleanse your hands,*

Jer. 13. 23.

1 Thes. 2.
15.1 Pet. 2.
16.

Jam. 4. 8.

ye sinners, and purifie your hearts, ye double minded. Men, far from God, cannot think reverently of him, nor so speak and profess him, as standeth with the nature of Gospel Religion; wherefore God saith, *draw near hither*, that is by faith, and again, *let them come near*, then let them speak, then let them profess. Without faith a man cannot please God, because he cannot without it, stand before him in the spotless righteousness of Christ, nor yet depart from iniquity and live a holy life.

Isa. 40. 1.

Heb. 11. 6.

There are three things in Faith, that directly tend to make a man depart from iniquity.

1. It apprehendeth the truth of the Being, and greatness of God, and so it aweth the spirit of a man.

2. It apprehendeth the love of this God in Christ, and so it conquereth, and overcometh the spirit of a man.

3. It apprehendeth the sweetness and blessedness of the nature of the Godhead, and thence perswadeth the soul to desire *here* communion with him, that it may be holy, and the injoyment of him, when this world

D

is

is ended, that it may be happy in, and by him for ever.

But without Faith these things cannot be apprehended, and therefore those that want it, whatever their profession is, *they will not depart from iniquity.*

Secondly, Repentance, is another of the great and principal graces, which the Holy Ghost worketh in the heart: Wherefore without this also there can be *no departing from iniquity.* It is in vain to expect it of any man, let his profession be never so stately and great, if he is a stranger to sound *repentance.* How many are there in our day, since the Gospel is grown so common, that catch up a notion of good things, and from that notion make a profession of the name of Christ, get into Churches, and obtain the title of a Brother, a Saint, a member of a Gospel congregation, that have clean escaped *repentance.* I say they have catcht up a *notion* of good things, and have through that adventured to name the name of Christ: quite forgetting to take *repentance* with them. *Repentance* should

should be, and is one of the *first* steps into true Gospel profession: but some know nothing of it, untill they come to the *end* of all, and *their repentance* will do them no good. *Repentance* is not, but where the true fear of God is; yea, the fear of God is one ground of *repentance*. *Repentance* is the scouring grace, 'tis that which purges. *Repentance* is, as I may call it, that bitter pill without the taking, and sound working of which, base and sinful humours will rest unstirred, unpurged, undriven out of the soul. Can *repentance* be where godly sorrow is not? or can *repentance* be where the fruits of *repentance* are not? O the *fruits* of *repentance*, thick sown by preachers, but it comes up but thinly! Where shall the fruits of *repentance* be found? Confession of sin is one fruit of *repentance*; shame for sin, is another fruit of *repentance*; amendment of life, is another fruit of *repentance*; restitution for censuring, cheating, defrauding, beguiling thy neighbour, is another fruit of *repentance*; yea, if you would see the fruits of *repentance* as described by

Mark 1.
15.
Pro. 3. 7.
chap. 16. 6.

Mark 1. 4.
5.
Rom. 6. 21.
Jer. 7. 3, 5.

Luk. 19.
5, 6, 7, 8.

the Holy Ghost, and put together for the further conviction and shame of the impenitent professor; look into the Second Epistle, to the *Corinthians*, Chapter 7. vers. 9, 10, 11.

But this is a day that was never read of, a day wherein *conversion* is frequent, without *repentance*; such a conversion as 'tis, and therefore doth the Church of God now swarm with them, that religiously name the name of Christ, & yet *depart not from iniquity*.

Alas! all Houses, all Tables, all Shops, have hanging up in them, *the sign of the want of repentance*. To say nothing of the talk, of the beds, and
 Eccles. 7. the backs of most that profess: by
 27, 28. which of these is it that one of a thousand for Men; and for Women, one of ten thousand do shew that they have repentance? No marvel then that the name of Christ is so frequently mentioned there, where iniquity dwells, yea, reigns, and that with the consent of the mind.

I would not be *austere*, but were wearing of Gold, putting on of apparel, dressing up houses, decking of children, learning of complements, boldness in women, lechery in men,
 wanton

wanton behaviours, lascivious words, and tempting carriages, signs of repentance : then I must say, the fruits of repentance swarm in our Land : but if these be none of the fruits of repentance then, O, the multitude of professors, that religiously name the name of Christ, and do not depart from iniquity. But,

Thirdly, Love is another of those great and principal graces, which the Holy Ghost worketh in the heart : wherefore let profession be never so high, yet if Love be wanting there, to be sure such professors depart not from iniquity. Hence all profession, and subjecting to profession are counted nothing, where love is not. Love is counted a most infallible sign that a man is in a state of Salvation. *He that loveth dwells in God, is born of God, and knoweth him.* Love divideth it self to God, and to my Neighbour. Love to God, is, that we keep his sayings, his commandments, his Laws. *If a man love me, saith Christ, he will keep my words ; and he that loveth me not, keepeth not my sayings. For this is the love of God, that we keep his*

1 Cor. 13.

1 Joh. 4.
7, 16, 21.

Joh. 14.
23, 24.

commandments, and his commandments are not grievous. So then, that profess for that hath not love, cannot depart from iniquity.

Pfal. 119.
136.

1 Cor. 13.
5.

1. Where no love is, men cannot be tender of the name of God, they are not afflicted because men keep not Gods Law.

Rom. 14.

15.
Pfal. 97.
10.

2. Where no love is, men cannot deny themselves of that, which otherwise they might lawfully do, lest the weak should fall, and the world be destroyed.

3. Where love to God is, there is hatred against iniquity; *ye that love the Lord, hate evil.*

A man cannot love God, that loves not holiness; he loves not holiness, that loves not Gods word; he loves not Gods word, that doth not do it: It is a common thing to find men partial in Gods Law, setting much by small things, and neglecting the weightier matters, paying Tythe of Mint, and Anise, and Cummin, and neglecting the weightier matters. These turn the Tables of Gods book up-side-down; making little Laws, of great ones; and great ones, of little ones; counting half an hours bodily

ly service, better than amoral life. Love ! Love is gone out of the Conu-try ; Love to the doctrine of the first Table, Love to the doctrine of the second Table. O how many professors, in Gods eyes, are accounted of no more than sounding brass for want of this ornament, love. 1 Cor. 13.

To speak nothing of the first Table, where is he that hath his love manifested by the second ? where are they that feed the hungry, and cloath the naked, and send portions to them, for whom nothing is prepared ? Where is Paul that would not eat meat while the world standeth, lest he made his brother offend ? 1 Cor. 8. 13.

Where is Dorcas, with her garments she used to make for the Widow, and for the Fatherless. Acts 9.36. Yea, where is that rich man that (to his power) durst say as Job 39. Job 30.25 chap. 31. does, as is recorded in those Chap- 13. 32. ters quoted in the Margent ? Love !

love is gone, and now coveting, pinching, griping and such things are in fashion ; now iniquity abounds, instead of grace, in many that name the name of Christ. They want love, and therefore cannot depart from iniquity.

Fourthly, Hope is another of those great and principal graces, which the Holy Ghost worketh in the heart, and without which let a man be never so high in profession, and so open in naming the name of Christ, he cannot *depart from iniquity*. As was said before of faith, so we say now of hope. *And every one that hath this hope in him, purifieth himself as he is pure.* Here is that excellent office, or rather effect of hope made manifest, it purifieth, it cleanseth a man; it makes him make the Lord Jesus his example, as well as his Saviour. He purifieth himself even as he is pure; to wit, in soul, in body, in spirit, in life and conversation. Hope of life eternal by Christ, makes a man purifie himself in obeying the truth through the spirit. Hope to be with Christ hereafter, will make me strive to believe him here. Hope of being with Angels then, will make a man strive to live like an Angel here. Alas! alas! there is a company of *half-priests* in the world, and they cannot, they dare not teach the people the whole counsel of God, because

because in so doing they will condemn themselves and their manner of living in the world : where is that Minister now to be found that dare say to his people, look on me, and walk as you have me for an example? or that dare say, what you see and hear to be in me, do, *and the God of peace shall be with you.* Phillip. 3. 17.
 These men had hope, and hope purified them to an example, till they became patterns to others : Is not this now far off from some professors in the world, are they purified, are they clean that name the name of Christ? are they weaned from that milk, and drawn from the breasts. No, nor their profession is not attended with grace ; they name the name of Christ ; well, but they do not depart from iniquity. Let a man believe a lie, and according to the reality of his belief, such will his obedience be ; let a man hope for that, for which he hath no ground to hope, yet his hope will work with him according to the power thereof : And yet we have a generation of men that profess the blessed Gospel, which yieldeth the chap. 4. 9.
 D. 5 most.

most substantial ground for faith and hope : yea, we have a company of men that will be naming the name Christ, which is the sweetest, the most taking, and desirable name that is named among the sons of men, and for all that, this Gospel, this worthy name, nor yet their naming of it, doth make them depart from iniquity. But whats the reason ? why, they have taken up a profession, but want the Grace of Christ ; the Faith, the Repentance, the Love and hope of the Gospel. No marvel then, if they abide among the wooden sort of professors: No marvel then, though the iniquity of their heels still follows them, and that it drop-peth from them wherever they go. But so much for the first reason, Why men do name the name of Christ and yet do not depart from iniquity.

Second
reason.

Secondly, The second reason, why some that name the name of Christ, depart not from iniquity , is , *for that, though they rest not in bare notions, as those forementioned, yet they take up as they, short of the saving grace of God. There are bare notions, there are common workings,*
and

and there is a work that is saving,
and that will do the soul good to
eternity.

1. There are *bare* notions, and 1 Thes. 1.
they that have them, are such unto 5.

whom the Gospel comes in *word only*; 1 Cor. 4.
such whose Religion stands *in word* 19, 20.

only, and is not attended with a
power futable: that is, there goeth
not along with the word, a power
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the heart to a cordial, and gracious
close with that word that comes
to them. Yet such is the noise,
and sound of the word that
they are willing to become pro-
fessors thereof; there is some kind
of musicalness in it, specially, when
well handled and fingered by a skil-
ful preacher. *And lo*, saith God
unto such preachers, when their au-
ditory is made up of such kind of
hearers,

And lo, thou art unto them Ezek. 33.
as a very lovely Song (or as one that 30, 31, 32,

sings a Song of Loves) of *one that*
hath a pleasant voice, and can play
well on an instrument: For they hear
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2. But

most substantial ground for faith and hope : yea, we have a company of men that will be naming the name Christ, which is the sweetest, the most taking, and desirable name that is named among the sons of men, and for all that, this Gospel, this worthy name, nor yet their naming of it, doth make them depart from iniquity. But whats the reason ? why, they have taken up a profession, but want the Grace of Christ ; the Faith, the Repentance, the Love and hope of the Gospel. No marvel then, if they abide among the wooden sort of professors: No marvel then, though the iniquity of their heels still follows them, and that it drop-peth from them wherever they go. But so much for the first reason, Why men do name the name of Christ and yet do not depart from iniquity.

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1. There are *bare* notions, and they that have them, are such unto whom the Gospel comes in *word only*; such whose Religion stands *in word only*, and is not attended with a power futable: that is, there goeth not along with the word, a power sufficient to subdue, and work over the heart to a cordial, and gracious close with that word that comes to them. Yet such is the noise, and sound of the word that they are willing to become professors thereof; there is some kind of musicalness in it, specially, when well handled and fingered by a skilful preacher. *And lo*, saith God unto such preachers, when their auditory is made up of such kind of hearers, *And lo, thou art unto them as a very lovely Song* (or as one that sings a Song of Loves) of one that hath a pleasant voice, and can play well on an instrument: For they hear thy words but they do them not.

1 Thes. 1.

5.

1 Cor. 4.

19, 20.

Ezek. 33.

30, 31, 32.

2. But

2. But then, besides these, there is another sort, and they go further than these. For to them the word came, not *in word only*, but also in *power*: though not in *that* or in *such* a power, as is sufficient, absolutely against all attempts whatsoever, to bring the soul to glory. Of these we read in several places; to wit, that they have tasted *of the powers of the world to come*; but not so as to bring them safe to glory. Yet thus far they go.

Heb. 6. 4.

1. They attain light or illumination, to see much of their state by nature with.

1 King. 31.
27, 28, 29.

2. This light standeth not in bare speculation, but lets fall upon the conscience, convincing arguments to the bowing and humbling of the spirit.

2 Pet. 2.
18, 19, 20.

3. They submit to these convictions, and reform, and may for a time, not only come out from them that live in error, but escape the pollutions of the world, by the knowledge of our Lord and Saviour Jesus Christ.

Gal. 3. 4.
chap. 4.
20.

4. Yea, so powerful will this dispensation be, that it will prevail with them, to do and suffer many things for

for the vindication of the truth of that Gospel which they profess. For

1. The word will be sweet unto them.

2. Christ, the gift of God, will be relished by them. Heb. 6. 4, 5.

3. The powers of the world to come will be in them.

4. Some workings of the Holy Ghost will be in them.

5. And joy, which is as oyl to the wheels, will be with their souls. Luk. 8. 13.

Thus, I say, it is with some professors, who yet cannot be said to depart from iniquity, that is, for all ado, because the things that now are upon them, abide with them but a while. For awhile, they believe; Luk. 8. 13.

they rejoyce in the light for a season. Joh. 5. 35.

So they clean escape from them, 2 Pet. 2. 14

who live in error for a little, or awhile; and after that return to

their old course, and are again intangled with their iniquities and

overcome. This is called, *A turning with the Dog to his own vomit*

again, and with the Sow that was washed, to her wallowing in the mire. And

some of these are set forth by this and such like sayings. *When the unclean*

spirit

Mat. 12.

43, 44, 45.

spirit is gone out of a man, he walketh through dry places seeking rest, and finding none. Then he saith I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

Now the causes of this declension, returning, or falling away again unto iniquity, are many.

First, One is for that this work, this work of power that they have been made partakers of, has not been thorough enough upon all the powers of their souls. Their understandings, their Judgments and Consciences have been dealt with, but the power of God has not been upon their wills and minds, and affections rightly to subdue them to the grace of the Gospel. Indeed there seems to be a subjection of the will, and an overruling of the mind, and affections also, else they could not for a time lay aside their iniquity, come off from the pollutions of the world, and
for

Psal. 110.
3.

for a season rejoyce in the word and be pleased with the light thereof. But we may consider, that this may be, not for that a sound work of God hath passed upon these powers of the soul, but that rather this was by reason of those reflex acts, that the understanding *now* enlightened, the judgment *now* informed, and the conscience *now* convinced, had upon these other powers of the soul. And I the rather think it so, because willingness, mindfulness of, and affection for this Gospel, lasted no longer than the light shined in their understandings, or than the things were relished by their judgment and conscience. So that when the light of their Candle went out, and when the taste of this sugar-plumb was out of their mouth, their wills and affections, not being possessed with the fear of God, they returned again to their course, and went away as before with iniquity.

Nor do I by any thing here discoursed, lay blame or fault at the door of God: For,

1. He is a free agent to do what he pleaseth, and may if he please refuse

spirit is gone out of a man, he walketh through dry places seeking rest, and finding none. Then he saith I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

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1. He is a free agent to do what he pleaseth, and may if he please refuse

Numb.

24. 3.

Acts 16.

14.

Heb. 6.

Cant. 5. 1.

use to give any thing, or if he gives something, why may he not give what he pleases also? He may give special grace to one, and that which is not so to another: he may *open Baalams eyes*, and *open Lydia's heart*; he may give some *but a taste*, and cause some to eat *abundantly*. He may suffer some to fall away, and keep others by his power, through faith unto salvation.

2. Besides, Gods withdrawing, to wit, of those common workings, if they were withdrawn without a cause given. (which yet I question) yet why may they not be withdrawn from these, as well as from his own peculiar ones. He knows but little, that doth not know that God oft-times hides his face from his own, and also withdraws from them the light and great influences of the Holy Ghost: and turns them over at least in their own apprehensions to the ungodly, and to fallen Angels for their Chastisement, or Tryal, or Instruction, &c.

3. And why may not God, since these Rebels had such working with them, as that their minds, by their under-

understandings, their will and affections, by their judgment and consciences were somewhat taken and allured, cause a withdrawing of these for tryal, and to see if they would cry after him to return.

But we will let these things pass, and call you again to a remembrance of what is in hand: we are now shewing that there be them that name the name of Christ, *that yet depart not from iniquity*, and in shewing the cause of their not so doing, one was for that the Gospel came to them in word only; and the other was for that though it came to others in power, yet not in power, or in *that* power, that effectually keepeth some to salvation. Upon this second reason I now am, and am shewing how it comes to pass that they that are under the power of the things that we have afore discoursed, should notwithstanding that return to their vomit again. One cause of this declension, or going back to iniquity I have just now touched upon, and we have some more behind.

Secondly,

Secondly, Therefore such persons upon the withdrawing of those influences that at present are mighty upon them, do forthwith forget, both what they had, and what work it made upon them. Straightway they *forget* what manner of men they were: 'Tis said of *Israel* they sang his praises, they soon forgot his word. So these they forget.

1. They *forget* what light and what conviction they had.

2. They *forget* what sorrow for sin they had.

3. They *forget* what tastes of Christ and his word they had.

4. They *forget* what joy and comfort they had.

5. They *forget* how fair for heaven they were.

6. And they *forget* how cleansed once they were.

2 Pet. 1. 9. *They have forgotten that they were purged from their old sins. Now forgetfulness makes things that are past, as nothings; and if so, then it can lay no obligations upon the mind to ingage it to the delight of them, and to the injoying of them, no not in the thoughts of them, as if they were*

were remembered by us. Forgetfulness is a very dangerous thing ; it makes preaching vain, profession 1 Cor. 15. vain, faith vain and all to no purpose. Such profession is but a dream, and the professors but as dreamers ; all vanishes in the morning. This made Paul so caution the *Corinthians*, that they forgot not the preaching ; and the Author to the *Hebrews*, to earnestly call them, in their backsliding , back to the remembrance of former days, and to the recollecting of what it was that then had Heb. 10. made them so willingly endure their 32, 33. great fight of affliction.

Forgetfulness, I say, makes things, *nothing* ; It makes us as if things had never been ; and so takes a way from the soul one great means of stay , support and encouragement, when choice *David* was dejected, the remembrance of the Hill *Hermion* was his stay : when he was to go out against *Goliath*, the remembrance of the *Lion* and the *Bear* was his support : so when those that have had the power of the things of God upon them, can think of this ; when they are withdrawn, it will, even the

Revel. 21.
2, 3.

the thinking of it will have some kind of operation upon the soul. And therefore you shall find that the recovering of a backslider, usually begins at the remembrance of former things. *Remember therefore from whence thou art fallen, and repent, and do thy first works.*

Gal. 4.14.
15.

'Tis marvelous to see how some men are captivated with this *forgetfulness*. Those that sometimes have prayed, cried, groaned, and sighed for eternal life : Those that sometimes thought no pains too much, no way too far, no hazzards too great to run for eternal life ; those who sometimes were captivated with the word, and with the comforts and joy thereof, and that, had it been possible, could have pulled out their eyes, and have given them to a Gospel Minister, so dear, and sweet were the good tidings which they brought to such.

I say 'tis marvelous to see how such men are captivated with the *forgetfulness* of this. They are as if they never had been *them* men ; they are, as if they never had had such things ; or as if they had never had thought

thought about them. Yea, they are *strange*, and carry it *strangely* to all those that still are under the power of that word, and of that mighty hand, by which sometimes themselves were guided.

Should one say to some, Art not thou the man that I once saw crying under a Sermon, that I once heard cry out, what must I do to be saved, and that sometime ago I heard speak well of the holy word of God: how askew will they look upon one; or if they will acknowledge that such things were with them once, they do it more like images and rejected Ghosts, than men. They look as if they were blasted, withered, cast out and dried to powder, and now fit for nothing, but to be cast into the fire, and burned. The godliness from which they are departed, and the iniquity unto which again they have joyned themselves, has so altered, so *metamorphosed*, and changed their heart, and mind, and ways. This therefore is the second thing which shews why some that have been under something of the power of things,

Joh. 15.

things, are again with iniquity, entangled and overcome.

Thirdly, Another thing that makes these enlightened ones that they continue not to depart from iniquity, is the persecution that always attends the word: for persecution always attends the word, that of the *Tongue*, or that of the *Sword*: Now these men that were once enlightened, though they cannot remember what they were themselves, yet Satan helps them to think that their neighbours remember what they were: and having now lost the favor, the sence of what they once had, and sinned away that spirit that brought it to them, they grow weak; ye are above all men the most unable to stand up, to abide the shock, and tryal, that for their profession is coming upon them. Wherefore, *by and by they are offended*; to wit, with their own profession, and call themselves an hundred fools, for being so heedless, so witless, and unwary to mind Gods holy things, in such a time and day. Then they bethink with themselves how to make an honourable

Mat. 4.

16, 17.

Luk. 8. 13.

ble retreat, which they suppose they usually do, by finding fault first with their own unadvisedness, and of the over-persuasiveness of others; they also now begin to say farewell conscience, yea, God and Heaven and all, and joyn in confederacy with the world again. Thus are they in fear, where no fear is; and the sound of a shaken leaf doth chase them. And there are four things are the cause of this.

First, For that, notwithstanding the former power that attended the word to their hearts, their hearts did still abide as hard as a rock, there was no true and sound breaking, nor softning in that: wherefore there the word wanted depth of earth, as our Lord is pleased to call it; and anon when the Sun was up, that which remained was presently scorched, and so withered away.

Secondly, Notwithstanding what they had sometimes enjoyed, yet the grace of the fear of God was wanting in them; so wanting, that what should hinder but that they should return to go as they came, and leave Christ,

Eccl. 7.
16, 17, 18.

Christ, the Gospel, and the people of God to shift as well as they can for themselves.

Psal. 78. *Thirdly,* All that they injoyed did
30,36,37. not estrange their heart from their
 lusts, though when they were in
 the power of things they were
 deader to them than formerly; I
 say than formerly: And it is even
 with such, as with them, who are
 for a time taken off from what yet
 they love, by some new imploy in
 which they are ingaged. *Saul* went
 out to look for *David* to kill him,
I Sam. 19. but when he came at *Naioth* in *Ra-*
18. 24. *mah*, the spirit of God came upon
 him and he prophesied. But this lasted
 but for a while, *Saul* soon returned
 to his old envy against the holy man
 again.

Fourthly, It comes upon them even
 of judgment and wrath, for since
 they so soon give way to sin, and for-
 get, God suffereth them to fall into
 fear of men, and to force their hearts
 to comply with bad things, even as
Judas and *Demas* did; till they are
 swallowed up of that Gulph, into
 which the ungodly descend. *As for*
Psal. 125. *such as turn aside unto their own crook-*
5. *ed*

ed ways the Lord shall lead them forth with the workers of iniquity. Psal. 125. 5.

When once God is angry with a people; He can deal with them, He can give them up to those lusts in judgment, that they will not be separated from by mercy. Yea, he can make a way for his anger to overtake them that have made a way by the deceits of their hearts, to go a Whoring from under him.

And these are the causes, why those that were once inlightned and have tasted the good word of God, and the powers of the world to come, return with the Dog to his own Vomit again, and so though they have or do name the name of Christ, yet depart not from iniquity.

Thirdly, A third Reason, why they that name the name of Christ, do not depart from iniquity, may be, because Grace is weak, and corruption strong. I speak now of them that are truly gracious: for as those that never had nothing but notion, did *never at all* depart from iniquity; and as those that never had saving grace, though common work-

E

ings

ings were with them, do *but a little depart from iniquity*: so those that yet have the grace of God in them, in truth, do not, *as they should, depart from iniquity*: wherefore the exhortation is as much to them as it is to any body else; *And let them that name the name of Christ, with gracious lips, depart from iniquity*. For though there is a great difference 'twixt these, and the two sorts that I mentioned before, these having the true principles of holiness in them; but the other nothing thereof: yet they, even they, also have need of this exhortation: for they do not as they should, depart from iniquity. Their graces as I said are weak, and that is the reason thereof.

That these do not depart from iniquity as they should, is clear.

1. For that their highest acts of holiness, are tainted therewith, and made imperfect thereby: this is manifest, because they still are afraid to shew themselves before God in their own works, and because they betake them for acceptation with God, to the Priestly Office of Christ, and

Isa. 64. 6.

Psal. 143.

2.

Heb. 13.

15.

Mat. 6. 12.

and pray by him, *Forgive us our trespasses.*

2. This is clear also, because we are, while in this world, no where by the word, said to have attained to the mark and point of absolute perfection; but are bid to grow, to follow on, to press forward, and to perfect holiness in the fear of God. Yea, the best of us all, even the Apostles and Prophets, have not only made it manifest by their *imperfections*, that as yet they have not departed from iniquity, as they should; but they have confessed, and denied not, that they were yet in the pursuit of righteousness, and had not already attained.

2 Pet. 3.
18.
Heb. 6.12.
Phil. 3.12,
13, 14.
2 Cor. 7.1.

3. This is clear also, for that the righteousness, by the which the best of Saints are justified in the sight of God, is a righteousness of another, not their own; the righteousness of another man, for that there is not any upon earth that doth good and sins not. And what need we pray, *forgive us our trespasses*, approach God in the perfections of another, and be bid to perfect holiness, if we had already attained, or were already

perfect, or were so departed from iniquity as we should?

4. Alas, the complaints of God concerning this matter doth sufficiently testify the truth of what I say. When God came to his people in *Egypt*, and bid them forsake the Idols of *Egypt*, they did not. But they rebelled against me, says he, and would not hearken unto me: they did not, every man, cast away the abominations of his eyes, neither did they forsake the Idols of *Egypt*. Well, He saved them out of *Egypt*, and brought them into the Wilderness, and said to them there, Obey my Laws and my Commandments; But the *House of Israel* rebelled against me in the Wilderness, they walked not in my Statutes, they despised my judgments. Well, then he had them from the Wilderness to *Canaan*, and then said to them, Keep my Laws. But when he had brought them into the Land, then they also polluted themselves, and sinned against him as before.

Ezek. 20.

Again,

Again, when God brought them Hag. 2. 14.
out of captivity, both they and
every thing that they did was un-
clean.

To be short, what says *Paul* in the Jam. 3. 2.
seventh to the Romans? what says I Jo. 1. 9.
James in the third Chapter of his
Epistle? And what says *John* in
his first Epistle, and first Chapter?
Do they not all confess, though
themselves were Apostles, and so
for Grace and Gifts beyond any
that breath in this world, that sin
and iniquity was yet with them;
and so consequently that there was
not as yet, that departing by them,
therefrom, as there should.

And the reason, as I have said,
is because grace is weak, weak in
the best and most strong of the
Saints of God. Hence the greatest
Saints use to complain, when much
assaulted with corruptions, or attend-
ed with very hard service for God,
of their weakness, and insufficiency,
as to a compleatness of doing the
will of God.

1. *Moses*, when God did but bid
him nourish and succour *Israel* in the Numb. 11.
Wilderness, and carry them in his 11, 12, 13,
bosom, 14, 15.

bosom, as the Nursing-father beareth the sucking Child, was stricken with such fear of miscarrying, through the weakness of his graces and the power of his corruptions, that he cryed to God saying, *I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness.*

Job 6. 12.
chap. 7. 12.
chap. 13.
24, 25.

2. Job, when he was, for a proof of his integrity, to be exercised awhile with some of the judgments of God, crys out in a sence of his weakness to bear them, and to go through as he should: *Is my strength the strength of stones, or is my flesh brass? And again, Am I a Sea, or a Whale, that thou settest a watch over me? Wilt thou break a leaf driven to and fro? And wilt thou pursue the dry stubble?*

Dan. 10.

3. So Daniel, when he was but to stand and talk with the Angel, how weak did he find himself; *There remained, saith he, no strength in me; and, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the* ser-

servant of this my Lord, talk with this my Lord? for as for me, straightway there remaineth no strength in me, neither is breath left in me. Some may say, but this is natural weakness. But I ask, how came nature to be so weak, but through sin? the remains whereof abiding still upon the best of Saints, make them, notwithstanding their graces, incapable to do any thing as they should.

4. Paul, a man of men, who had so much Grace, revelation of grace, and Communion with Christ, that sometimes he knew not whether he was in or out of the body, and yet you find him making bitter complaint of the weakness of his grace, and of the power of his corruptions. *I am Carnal*, saith he, *and what I hate, that do I.* How to perform that which is good I find not; when I would do good, evil is present with me. But I see another Law Rom. 7. in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members. O wretched man that I am, &c. What complaints, what

confessions, what bewailings of weakness is here? And what need was there of any of this, if *Paul* could, as he would, have departed from iniquity?

I have instanced in these four men, because as to failings and miscarriages, they are as free (by what the holy record saith) as any four of whose lives you shall read in all the Bible: but you see that they were too weak to do, and depart from iniquity as they would.

Grace may be said to be weak, either when a lower or less degree thereof, is compared with a higher and greater degree of the same; or it may be said to be weak when, in what degree of it you will, it shall be engaged by, or engage it self against sin, &c.

1. There are degrees of grace in the world: some have less, and some bigger measures thereof, and according to the measure of grace received, so is a Christian capable of action. He that has little, acts but weakly; he that has much, acts more strongly; and he of the Saints that has most, acteth best of all: but yet
none

none of these three can act so as they should and would, and, consequently, so depart from iniquity as is their duty. Witness those four that I mentioned but now, for they are among the first rate of Saints, yet you see what they did, and hear what they said.

Sin is a mighty Tyrant: it is also installed in our flesh, and has moreover that in it which suiteth with what ever is sensual in us: The flesh relisheth it well, though the spirit of the Christian is against it.

Sin is an Active beast, and will not admit that the soul should attempt to put forth it self in any good thing, without opposition, and contradiction. When I should do good, evil is present with me.

Sin is of a polluting and defiling nature; and what grace soever it toucheth, it staineth, and in staining, makes it weaker, than were it not so defiled it would be. Besides, not a grace, nor an act of grace in the soul can escape untouched.

Unbelief stands ready to annoy faith in the grace, as well as in the act of faith.

Hardness of heart will not let love so affectionately, and sympathizingly act as it should.

Sence and reason being polluted, will not let hope be so stedfastly fixed upon unseen things as it should.

Pride will not let us be so humble as we ought; nor *self*, so *self denying*: *passion* often interrupts our *patience*, and *angry* motions our *meekness*. By these and more that might be named, it appears that sin is in us, opposeth our graces, and letteth them from acting as they should. And because this sin has part of our self in its possession; therefore, though our more noble part be utterly against it, yet we depart not from it as we should.

Numb. 20.

12.

Psal. 106.

32.

Job 38.2.

chap. 42.6.

Dan. 4. 8.

Rom. 7.

24.

God chargeth *Moses* with rash and unadvised words, and so he doth *Job* also: *Daniel* did wear the name of an Idol God; and *Paul* freely confesseth himself unfirm.

Nor may what hath now been said, be applied to those that are weak in faith, and so in every other grace; for the strongest grace when acted as well as we can, cannot cause that

that we depart from iniquity as we should.

1. Because the strongest grace cannot act without opposition.

2. Because we that are the actors are lame, infirm, and made weak by sin that dwells in us.

3. Because grace and a state of grace, is not that wherein the perfection designed for us doth lie; for that is in another world.

1. This is a place to act faith in.

2. This a place to labour and travel in.

3. This is a place to fight and wrestle in.

4. This is a place to be tryed in.

And therefore this is no place of perfection, and consequently no place, where Gods people can depart from iniquity as they should.

Now there is a twofold way of departing from iniquity.

1. One is when the mind is set against it, and withdrawn from the love and liking of it.

2. The

2. The other is when the practice of it is shunned by the whole man.

The first of these ways, the Saints though they truly do depart from iniquity, yet depart not from it as they should.

1. Their understanding sees not the utmost baseness that is in it.

2. Their judgment is not informed about the vileness of it to perfection.

3. The conscience has not yet been convinced of all the evil that is in it. Then,

1. How should the soul abhor it as it should.

2. How should the desires depart from it, with that fervency as they should.

3. And the will and affections so turn away from it as they should.

Secondly, As to the shunning of the acts of sin, there we also come wonderful short.

We shun not the sins of others as we should: This is made appear,

1. For that we shun not the company of base men as we should.

2. Nor

2. Nor shun or refuse to imitate them in their evil, as we should. How easily are good men perswaded to comply with bad mens ways: Yea, *Jehosaphat* himself said to *Ahab* that base one; *Behold, I am as thou art, my people as thy people, my horses as thy horse.* *Joseph* could learn in *Pharaohs* Court, to swear by *Pharaohs* life. *Peter* also when dissembling was in fashion among the people, could learn to dissemble likewise.

1 Kings

22. 4.

Gen. 42.

15, 16.

Gal. 2. 11,

12, 13 14.

We shun not our own sins, or the sins of our own company as we should.

Christians learn to be proud one of another; to be covetous one of another; to be treacherous and false one of another; to be cowardly in Gods matters one of another; to be remiss and negligent in Christian duties one of another.

Besides, If I should go about to shew here, how Christians will hide iniquity, as *David*; how they will excuse it, as did *Aaron*, how they will plead for it, as did the men of the City of *Joash* for *Baal*, and the like, I might soon make it abundantly

2 Sam. 12.

12.

Exod. 32.

22, 23, 24.

Judg. 6.

29, 30, 31.

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2 Sam. 12. 12.

Exod. 32.

22, 23, 24.

Judg. 6.

29, 30, 31.

dantly appear, that Christians do not depart from iniquity as they should. And therefore the exhortation stands good, and of use to the best of Saints on earth, *that they and every of them should depart from iniquity.* Yea, the observation also that they do not do it as they should, doth still stand good against us.

Wherefore, as it is true in those that have nothing but notion, and that it is true in those that are wrought upon, but not effectually: so it is true, upon those that are truly gracious; observation, proves it fears; of damnation prove it; the outcry of the world, proves it; and the confession of the best men, proves it.

I come now to another observation, with which I will present you, and that is this, namely, *that every one that in way of profession and religion names the name of Christ, should depart from iniquity.* I say, that every one that in a way of profession and Religion, nameth the name of Christ, should depart from iniquity. This truth needs more *practice* than *proof*: For I think there are none that have either Scripture or reason by them, but

but will freely consent to this.

Nor is there any thing ambiguous in the observation that we need *now* to stand upon the explaining of. For,

What iniquity is, who knows not?

That it cleaves to the best, who knows not?

That it is disgraceful to profession, who knows not? and therefore that it ought to be departed from, who knows not?

But because the motives in particular may not be so much considered as they ought, and because 'tis Satans design to tempt us to be unholy, and to keep iniquity and the professing man together: therefore I will in this place spend some arguments upon you that profess, and in a way of profession do name the name of Christ, that you depart from iniquity; to wit, both in the inward thought, and in the outward practice of it. And those arguments shall be of four sorts, some respecting Christ, some his Father, some our selves, and some the World.

First, The Christ, whom you profess, whose name you name, and whose Disciples you pretend to be,
is

Heb.7.26. is holy. *Be ye holy, for I am holy.* This is natural to our discourse: for if Christ be holy, and if we profess him, and in professing of him, declare that we are his Disciples, we ought therefore to depart from iniquity, that we may shew the truth of our profession to the world.

Secondly, They that thus name the name of Christ, should depart from iniquity, because *This Christ*, whose name we name, *is loving.* Those that have a loving Master, a Master that is continually extending his love unto his Servants, should be forward in doing of his will, that thereby they may shew their sence, and acceptance of the love of their Master. Why, this is his will, that we depart from iniquity, that we throw sin away: that we fly every appearance of evil.

1 Thes.
5. 22.

Thirdly, They that thus name the name of Christ should depart from iniquity, *Because of the honour and reputation of their Lord.* 'Tis a disparagement to Christ, that any of his servants, and that any that name his name, should yet abide by, and

con-

continue with iniquity. *A son ho* Mal. 1.6.
noureth his Father, and a servant his
Master: If then I be a Father, where
is mine honour? and if I be a Master,
where is my fear? saith the Lord of
Hosts, unto you, O Priests, that despise
my name? and ye say, wherein have
we despised thy name.

Fourthly, They that name the name
of Christ should depart from iniqui-
ty, *because of his name*, that his
name may not be evil spoken of by
men: for our holiness puts a lustre
and a beauty upon the name of
Christ, and our *not* departing from
iniquity draws a cloud upon it.
Wherefore we ought to depart from
iniquity, that the name of the Lord
Jesus may be glorified, and not re-
proached through us.

Fifthly, They that name the name
of Christ should depart from ini-
quity, *because of the Gospel of the*
Lord Jesus Christ. That the Gos-
pel of our Lord Jesus Christ, which
they profess, may not be evil spo-
ken of by our neighbours. The Gospel
is called *holy*; therefore let them be
holy that profess it: The which
they can by no means be, if they de-
part

2 Pet. 2.
21.

part not from iniquity. Men cannot serve the designs of the Gospel, and their own worldly and fleshly designs. But they that profess the name of Christ, they should be tender of his Gospel, that they keep that in good esteem and reputation in the world. The which they can by no means do, unless they depart from iniquity.

Sixthly, They that name the name of Christ should depart from iniquity, *Because the very profession of that name is holy.* The profession; is an holy profession. *Be ye clean that bear the vessels of the Lord:* The vessels, that is, the profession for by that, is as it were, carried about the name, and Gospel of Jesus Christ. We must therefore lay aside all iniquity, and superfluity of naughtiness, and do as persons professing Godliness, as professing a profession, that Christ is the Priest of, the High-Priest of. It is a reproach to any man to be but a bungler at his profession, to be but a sloven in his profession. And it is the honour of a man to be excellent in the managing of his pro-

1 Tim. 2.

10.

Heb. 3. 1.

profession. Christians should be excellent in the managment of their profession, and should make that which is good in itself, good to the Church and to the world, by a sweet and cleanly managing of it.

Seventhly, They that profess the name of Christ, or that name it religiously, should to their utmost depart from iniquity, *because of the Church of Christ which is holy*. He that religiously professeth the name of Christ, has put himself into the Church of Christ, though not into a particular one, yet into the universal one. - Now that is holy. What agreement then hath the temple of God with Idols? I, or any Pillar, or Post, or Pin, or member of that temple. One black sheep is quickly espied among five hundred white ones, and one mangie one will soon infect many. One also among the Saints, that is not clean, is a blemish to the rest, and, as Solomon says, *one sinner destroyeth much good*. 2 Cor. 6. 16. Eccl. 9. 18.

Eighthly,

Eightly, They that profess the name of Christ, or that name that name religiously, should depart from iniquity, *Because of the Ordinances of Christ, for they are holy.*

Exod. 30.

17, 18. 19.

20. 21.

Men of old before they went in to meddle with holy things, were to wash their hands and their feet in a vessel prepared for that purpose. Now since they that name that name religiously do also meddle with Christs appointments, they must also wash and be clean: cleanse your hands ye sinners if you mean to meddle with Christ in his appointments: Wash lest God cut you off for your not departing from iniquity.

Ninthly, They that name the name of Christ religiously, should depart from iniquity, *because of Christs observers.* There are many that keep their eye upon Christ, and that watch for an opportunity to speak against him even through the sides of those that profess him.

Luk. 2. 34.

Behold, this child is set for the fall and rising again of many in Israel: And for a sign that shall be spoken against. Some take occasion to speak

he speak against him, because of the
meanness of his person ; here some
again speak against him, because of
the plainness of his doctrine ; also
some speak against him, because of
the meanness of his followers ; and
some speak against him, because of
the evil deeds of some that profess
him. But if he that gives just oc-
casion of offence to the least of Saints
had better be drowned in the
Sea with a Mill-stone about his
neck : what think you, shall his judg-
ment be , who , through his
mingling of his profession of Christs
name, with a wicked life shall
tempt or provoke men to speak a-
gainst Christ?

I come now to those arguments
that respect God the Father.

First, Then, they that profess
the name of Christ should depart
from iniquity ; *because of God the*
Father, because God the Father *has*
made Christ to be to us what he is ;
to wit , the Apostle and High-
Priest of our profession. *He that ho-*

1 Cor. i.
30.

noureth not the Son, honoureth not the Joh. 5. 23.
Father, which hath sent him. Nor chap. 15. 8.

can the Father be honoured by us,
but

but by our departing from iniquity. All our talk and profession of Christ, adds no glory to his Father, who has made him our King, and Priest, and Prophet: if it be not joyned to an holy conversation. Wherefore, if you profess the name of Christ, and would hold the word in hand, that you have believed in him, depart from iniquity, for the Fathers sake that hath sent him.

Secondly, As it is the Father which has made Christ to us what he is; so it is the Father, who hath called us to partake of Christ and all his benefits: *Wherefore we must depart from*
 1 Cor. 1. 9. *iniquity,* that profess the name of
 Heb. 3. 14. Christ, that we may glorifie him *for his call.* He has called us to the fellowship of his Son Jesus Christ; That is, to partake of all that good that is in him, as Mediator, and to be done by him for those that trust in him. Nor had we ever come out of a cursed and condemned condition, to Christ for life and blessedness, but by the call of the Father; For 'tis *not of works, but of him that calleth: now since he has called us to this priviledge,* [even us whom he has called]

Rom. 9.
10, 11.]

ity. called] and left others in their sins Heb. 3.1.
 ist, to perish by his judgments, it is 2 Pet. 1.2,
 who meet, we should depart from ini- 5.
 est, quity. Specially since the call by
 l to which he called us, is heavenly, and
 re, holy, and because he has not only
 ist, called us to *glory*, but to *virtue*.

nd, *Thirdly*, We that religiously name
 de- the name of Christ, should depart
 ers from iniquity, because God the Fa-
 ich ther of our Lord Jesus Christ has
 is; commanded us so to do. Wherefore
 ed be sober, and hope to the end, for
 his the grace that is to be brought un-
 om to you at the revelation of Jesus
 of Christ. As obedient Children, not
 for fashioning your selves according to
 he your former lusts in your ignorance;
 t; but as he that has called you is holy,
 od so be ye holy in all manner of con-
 to versation: Because it is written,
 ft *Be ye holy, as I am holy.*

ut *Fourthly*, They that religiously
 i- name the name of Christ, should
 l- depart from iniquity, that they may
 ; answer the end for which they are
 ut called to profess his name. The
 o Father has therefore called them to
 s profess his name, *that* they might be
] trees

trees of righteousness, the planting of the Lord, that he might be glorified. Dost thou then profess the name of Christ; bring forth those fruits that become that holy profession, that you may be called trees of righteousness, and that God may be glorified for, and by your professed subjection to the Gospel of his Son.

Isa. 61. 3.

Fifthly, They that name (as afore) the name of the Lord Jesus Christ, should depart from iniquity, *that they may shew to the world the nature and power of those graces, which God the Father has bestowed upon them that do religiously name the name of Christ.* And the rather, because, he that religiously nameth that name, declareth even by his so naming of him, that he has received grace of the Father, to enable him so to do. Now he cannot declare this by deeds, unless he depart from iniquity: and his declaring of it by words alone signifies little to God or man.

Tit. 1. 16.

Sixthly, We therefore that religiously name the name of Christ, should also depart from iniquity; because the spirit of the Father will
else

else be grieved. The countenancing Eph. 4. 30.
 of iniquity; the not departing there-
 from, will grieve the holy spirit of
 God, by which you are sealed to
 the day of redemption: and that is a
 sin of an higher nature than men com-
 monly are aware of. He that griev-
 eth the spirit of God shall smart for
 it here, or in Hell, or both. And
 that spirit that sometimes did illu-
 minate, teach and instruct them,
 can keep silence, can cause dark-
 ness, can withdraw it self, and suf-
 fer the soul to sin more and more;
 and this last is the very judgment of
 Judgments. He that grieves the 1 Thes. 5.
 spirit, *quenches* it; and he that *quen-* 19.
ches it, *vexes* it; and he that *vexes*
 it, sets it against himself, and tempts
 it to hasten destruction upon him-
 self. Wherefore take heed, professors, Isa. 63. 10.
 I say take heed, you that religiously Acts 5. 9.
 name the name of Christ, that you
 meddle not with iniquity, that you
 tempt not the spirit of the Lord
 to do such things against you,
 whose beginnings are dreadful, and
 whose end in working of judgments
 is unsearchable. A man knows not
 whither he is going, nor where he
 shall

shall stop, that is but entring into temptation; nor whether he shall ever turn back, or go out at the gap that is right before him. He that has begun to grieve the Holy Ghost, may be suffered to go on untill he has sinned *that* sin which is called *the* Sin against the Holy Ghost. And if God shall once give thee up to *that*, then thou art in the Iron cage, out of which there is neither deliverance nor redemption. *Let every one therefore that nameth the name of Christ, depart from iniquity, upon this second consideration.*

Thirdly, In the next place, I come now to those arguments that do respect thy self.

First, Those that religiously name the name of Christ should, must depart from iniquity, because else our profession of him is but
 1 Joh. 1. 6. a lie. *If we say we have fellowship with him, and walk in darkness, we lie. And walk in darkness: that is, and walk in iniquity, and depart from a life that is according to the course of this World. He*
 chap. 2. 4. *that saith, I know him, and keepeth not his commandments, is a lyer, and the truth*

truth is not in him : The truth that he professes to know, and that he saith he hath experience of, is not in him. Every man that nameth the name of Christ, is not therefore a man of God, nor is the word in every mans mouth, truth ; though he makes profession of that worthy name. It is then truth *in* him, and *to* others with reference *to* him, when his mouth and his life shall agree. Men may say they are Apostles, and be lyers : they may say, they are *Jews*, that is Christians, and lie, and be lyers, and lie in so saying. Now this is the highest kind of lying, and certainly must therefore work the saddest sort of effects. Thus mans best things are lies. His very saying, I know him, I have fellowship with him, I am a *Jew*, a Christian, is a lie. His *life* giveth his *mouth* the lie : and all knowing men are sure he lies. 1. He lies unto God : he speaks lies *in* the presence, and *to* the very face of God. Now this is a daring thing : I know their lies, saith he : and shall he not recompence for this? See these Scriptures in the Margent, and take

1 King. 17.
24.

Rev. 2. 2, 9.
chap. 3. 9.

Acts 5. 4.
Rev. 21. 8.
27.
chap. 22.
15.

heed. I speak to you that religiously name the name of Christ, and yet do not depart from iniquity.

2. *He lies unto men*; every knowing man; every man that is able to judge of the tree by the fruit, knows that that man is a liar, and that his whole profession as to himself is a lie, if he doth not depart from iniquity. Thus *Paul* called the *slow bellies*, the unsound professors

Tit. i. 12, among the *Cretians*, liars. They were *13, 14, 15*, so in his eyes, for that their profession of the name of Christ was not seconded with such a life as became a people professing godliness. They did not depart from iniquity. But again, 3. Such a man is a liar to his own soul. What ever such an one promiseth to himself, his soul will find it a lie. There be many in the world that profess the name of Christ, and consequently promise their soul the injoyment of that good, that indeed is wrapt up in him, but they will certainly be mistaken hereabout, and with the greatest terror, will find it so, when they shall hear that direful sentence, *Depart from me, all ye workers of iniquity.* Christ

Luk. 13.
27.

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is resolved that the loose-lived professor shall not stand in the judgment, nor any such sinners in the congregation of the righteous. They have lied to God, to men, and to themselves; but Jesus then will not lie unto them: He will plainly tell them that he hath not known them, and that they shall not abide in his presence. But,

Secondly, Those that religiously name the name of Christ should depart from iniquity, else, as they are liars in their profession, so they are self-deceivers. I told you but now such lie to themselves, and so consequently they deceive themselves. *But be ye doers of the word, Jam. i. 22. not hearers only, deceiving your own selves.* 'Tis a sad thing for a man, in, and about eternal things, to prove a deceiver of others; but for a man to deceive himself, his own self of eternal life, this is saddest of all: Yet there is in man a propenseness so to do. Hence the Apostle says, *be not deceived*, and let no man deceive himself. And again, *If any man among* Vers. 26. *you seem to be religious, and bridleth*

not his tongue, but deceiveth his own heart, this mans Religion is vain. These words [But deceiveth his own heart] I have much mused about : for they seem to me to be spoken to shew how bold and prodigiously desperate some men are, who yet religiously name the name of Christ : desperate I say at self deceiving. *He deceiveth his own heart* ; he otherwayes perswadeth it, than of its own self it would go : Ordinarily men are said to be deceived by their hearts, but here's a man that is said to deceive his own heart, flattering it off from the scent and dread of those convictions, that by the word sometimes it hath been under : perswading of it that there needs no such strictness of life be added to a profession of Faith in Christ, as by the Gospel is called for : or that since Christ has died for us, and rose again, and since salvation is alone in him, we need not be so concerned, or be so strict to matter how we live. This man is a self deceiver : *he deceives his own heart.* Self deceiving, and that about spiritual, and eternal things, specially

specially when men do it willingly ,
 is one of the most unnatural, un-
 reasonable, and unaccountable acti-
 on in the world. 1. It is one of
 the most *unnatural* actions. For here
 a man seeks his *own* ruin, and *privily* Prov. 1.
lurks for his own life. We all cry 18.
 out against him that murders his
 Children, his Wife, or his own
 body, and condemn him to be one
 of those that has forgot the rules,
 and love of nature: But behold the
 man under consideration is engaged in
 such designs as will terminate in his
 own destruction : he deceiveth his
 own soul. 2. This is also the
 most unreasonable act ; there can
 no cause, nor crum of cause that has
 the least spark or dram of reason,
 or of any thing that looks like rea-
 son, be shewen why a man should
 deceive himself, and bereave his
 soul of eternal life. Therefore,
 3. Such men are usually passed over
 with astonishment and silence. *Be*
astonished O Heavens at this ! and be Jer. 2. 11,
ye horribly afraid, for my people have 12, 13.
committed two evils, they have forsak-
en me the fountain of living waters,
and hewed them out Cisterns, broken

Cisterns, that can hold no water.

2 Pet. 2.
13.

But above all; This, as to this head, is the most amazing place, where 'tis said that the self deceiver makes his self deceiving, his sport: *Sporting themselves with their own deceivings.* These are a people far gone to be sure, that are arrived to such an height of negligence, carelesness, wantonness, and desparateness of spirit, as to take pleasure *in*, and make a sport of that which will assuredly deceive them forever. But this is the fruit of professing of Christ, and of not departing from iniquity. The wisdom and judgment of God is such, as to give such over to the sporting of themselves in their own deceivings.

Thirdly, Those that religiously name the name of Christ, should depart from iniquity, because of the scandal that will else assuredly come upon Religion, and the things of Religion through them. Upon this head I may begin to write, with a *sigh*; For never more of this kind than now. There is no place where the professors of religion are, that is clean and

and free from offence and scandal. Iniquity is so intailed to religion, and baseness of life to the naming of the name of Christ, that one may say of the professors of this age, as 'twas said of them of old, *All places are full of vomit and filthiness, so that there is no place clean.* Isa. 28. 8.

Where are they even amongst those that strive for the rule, that mind it at all, when it pinches upon their lusts, their pride, avarice and wantonness? Are not, now adays, the bulk of professors like those that strive at a Gnat and swallow a Camel? Yea, do not professors teach the wicked ones to be wicked? Ah! Jer. 2. 33.

Mat. 23.

24.

Lord God, this is a lamentation, and will be for a lamentation. What a sore disease is now got into the Church of God, that the Generality of professors should walk with scandal!

No fashion, no vanity, no profuseness, and yet no niggardliness but is found among professors. They pinch the poor and nip from them their due, to maintain their own pride and vanity. I shall not need to instance particulars, for from the Rich to the Poor, from the

Pastor to the People, from the Master to his Man, and from the Mistress to her Maiden, all are guilty of scandal, and of reproaching, by their lives, the name of the Lord. For they profess, and name that worthy name of Christ, but are not, as they should, departed from iniquity.

Ezek. 20.
39.

1. Hence the name of God is polluted and reproached even till God is weary and cries out, *pollute ye my name no more with your gifts, and with your Idols.* O do not pollute my name, says God: Rather leave off profession, and go every one to his wickedness. Tell the world, if you will not depart from iniquity, that Christ and you are parted, and that you have left him, to be imbraced by them to whom iniquity is an abomination. 'Twould far better secure the name of God from scandal and reproach, than for you to name the name of Christ, and yet not to depart from iniquity. Then, though you sin as now you do, the poor world would not cry out, *Ay ! this is your Religion !* Then they would not have occasion to vilifie religion,

ligion, because of you; since you tell them that Christ and you are parted. But,

2. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you also scandal the sincere professors of Religion; and that is a grievous thing. There are a people in the world that have made it their business ever since they knew Christ, to cleanse themselves from all filthiness of flesh and spirit, and that desire to perfect holiness in the fear of God: and you scandalous professors mixing your selves with them, *make their gold look dim.* You are spots and blemishes to them; you are an evil mixing it self with their good, and a scandal to their holy profession. They are you that make the heart of the righteous sad, whom God would not have sad. They are you that offend his little ones. O the Millstone that God will shortly hang about your necks, when the time is come that you must be drowned in the Sea, and Deluge of Gods wrath.

2 Pet. 2.

13.

Jud. 12.

1 Tim. 6.

1.

Tit. 2. 5,

10.

3. If you will not leave off to name the name of Christ, nor yet depart from iniquity; you continue to extend your scandal also *to the word and doctrine of God*. They that name the name of Jesus religiously, should so carry it in the world, that they might adorn the doctrine of God their Saviour: but thou that professest, and yet departest not from iniquity; thou causest the name and doctrine which thou professest, to be blasphemed, and reproached by the men of this world; and that is a sad thing, a thing that will bring so heavy a load upon thee, when God shall open thine eyes (and he will open them either here or in hell-fire, that thou wilt repent it with great bitterness of soul. The Lord smite thee to the making of thee sensible to thy shame, and conversion, if it be his blessed will. *Amen*. But,

Prov. 14.
34.

4. If thou wilt not leave off to name the name of Christ, nor yet depart from iniquity, thou wilt bring reproach, scorn and contempt upon thy self. *For sin is a reproach to any people*. 1. These are they that God will hold in great con-

contempt and scorn: See the first of *Isaiah*. 2. These are they that his people shall have in great contempt. Therefore, saith he, have I also made you contemptible and base before all the people, according as you have not kept my ways, but have lifted up the face against my Law. 3. Such shall also be contemned, and had in derision of the men of this world. They shall be an hissing, a by-word, a taunt and a reproach among all people. For him that honoureth me, saith God, I will honour, but he that despiseth me, shall be lightly esteemed. I remember that *Philpot* used to tell the Papists that they danced BARE-ARSED in a Net, because of the evil of their ways; and the Lord bids professors have a care that the shame of their nakedness does not appear, or lest they walk naked, and their shame be discovered. For those professors that depart not from iniquity, however they think of themselves, their nakedness is seen of others. And if it be a shame to the modest to have their nakedness seen of others, what bold and brazen brows have they who are not ashamed

Mal. 2. 9.
Jer. 25.
9, 18.

1 Sam. 2.
30.

ashamed to shew their nakedness, yea, *the very shame of it*, to all that dwell about them? And yet thus doth every one that religiously names the name of Christ, and yet doth not depart from iniquity.

Fourthly, Those that religiously name the name of Christ, and do not depart from iniquity; *They are the cause of the perishing of many.* Wo, saith Christ, *to the world because of offences*: And again, *wo to that man by whom the offence cometh*. These are they that cause many to stumble at sin, and fall into Hell. Hark,

you that are such, what God says *to you*. *You have caused many to stumble at the Law*, and at religion. Men that are for taking of occasion, you give it them: men that would enter into the Kingdom; you puzzle; and confound them with your iniquity, while you name the name of Christ, and do not depart therefrom. *One sinner destroyeth much good*: these are the men that encourage the vile to be yet more vile; these be the men that quench weak desires in others; and these
be,

be the men that tempt the ignorant to harden themselves against their own salvation. A professor that hath not forsaken his iniquity, is like one that comes out of the Pest-house among the whole, with his Plague sores running upon him. This is the man that hath the breath of a Dragon, he poysons the Air round about him. This is the man that slays his children, his kinsmen, his friend, and himself. What shall I say? A man that nameth the name of Christ, and that departeth not from iniquity; to whom may he be compared? The *Pharisees*, for that they professed religion, but walked not answerable thereto, unto what doth Christ compare them, but to Serpents and Vipers; what does he call them, but hypocrites, Whited Walls, Painted sepulchers, fools, and blind? and tells them that they made men more the children of Hell than they were before. Wherefore such an one cannot go out of the world by himself: for as he gave occasion of scandal, when he was in the world; so is he the cause of the damnation of

Mat. 23.

Prov. 11. 30. of many. *The fruit of the righteous is a tree of life :* but what is the fruit of the wicked? of the professors that are wicked? why, not to perish alone in their iniquity. These, as the Dragon, draw many of the Stars of Heaven, and cast them to the earth with their most stinking tail: cast many a professor into earthly and carnal delights, with their most filthy conversations.

Acts 20. 30. The Apostle did use to weep, when he spake of these professors, such offence he knew they were and would be in the world.

Phil. 3. 18, 19.

These are the chief of the Engines of Satan, with these he worketh wonders. One *Balaam*, one *Jeroboam*, one *Ahab*, O how many fish bring such to Satans net. These are the Tares that he strives to sow among the wheat, for he knows they are mischief to it. Wherefore let every one that nameth the name of Christ depart from iniquity.

Fifthly, Those that religiously name the name of Christ, and do not depart from iniquity: how will they die, and how will they look that man

man in the face, unto the profession of whose name, they have intailed an unrighteous conversation? Or do they think that he doth not know what they have done, or that they may take him off with a few cries and wringing of hands, when he is on the Throne to do Judgment against transgressors. O! it had been better they had not known, had not profest: yea, better they had never been born. For as Christ said of *Judas*, so may it be said of these; It had been good for that man, if he had never been born. And as Christ says it had been good, so *Peter* says, it had been better. Good they had not been born, and better they had not known and made profession of the name of Christ.

Mark 14.

22.

2 Pet. 2.

20, 21.

But perhaps some may ask me, what iniquity they must depart from, that religiously name the name of Christ? Quest.

I answer, first, in general, Those that religiously profess the name of Christ, must depart from all iniquity. They should lay aside every weight; they should fly all appearance of evil.

Ans. 1.

Heb. 12. 2.

1 Thes. 5.

22.

evil. Many there be that are willing to part with some sins, some pleasures some unjust Prophets, if they may be saved: but this selling of *all*, parting with *all*, forsaking of *all*, is a very hard chapter.

Luk 14. 33. And yet the Lord Jesus lays it there, saying so *likewise, whosoever be of you* (of any of you that professeth my name) *that forsaketh not all that he hath, he cannot be my disciple.* Christ by this Text requireth more of them that are his than to forsake all iniquity: Wherefore to be sure, every sin is included.

Hos. 10. 2. No less than *Universal* obedience, will prove a man sincere. A divided heart *is a faulty one.* He that

Joh. 20. 13. forsaketh not every sin, *is partial in the Law,* nor can he have respect to 22, 23, 24. all Gods Commandments. There

can be no true love to Christ where there are *reserves*; he that will hide any one sin in his bosom, or that will keep it, as the phrase is, under his tongue, is a secret enemy to Jesus Christ. He loveth not Christ that keepeth not his sayings. To halt between two is nought, and

no

no man can serve two Masters. Christ is a Master, and sin is a Master : yea, and Masters are they, so opposite, that he that at all shall cleave to the one, shall by the other be counted his enemy. If sin at all be countenanced, Christ counts himself despised. What man would count himself beloved of his Wife, that knows she hath a bosom for another ? *Thou shalt not be for another man*, saith he, *so will I be for thee*. Would the King count him a Loyal subject, who would hide in his house, nourish in his Bed, and feed at his Table, one that implacably hateth and seeketh to murder his Majesty ? Why, sin is *such* an enemy to the Lord Jesus Christ : therefore as Kings command that Traitors be delivered up to Justice ; so Christ commands, *that we depart from iniquity*. *Take away all iniquity*, is a good prayer, and to *resist unto blood, striving against sin*, Hos. 14.2. is a good warfare, and he that Heb. 12. 4. brings every thought to the obedience of Christ gets a brave victory. 2 Cor. 10. 5. Grace leaveneth the whole soul, and

and so consequently all the parts thereof: now where the whole is leavened, the tast must needs be the same throughout. Grace leaves no power, faculty, or passion of the soul unsanctified; wherefore there is no corner in a sanctified soul, where sin may hide his head, to find rest, and abode without controul: consequently, he that has harbour for this or that sin, and that can find an hiding place, and an abode for it in his heart, is no Christian man. Let them then that christianly name the name of Christ, make it manifest that they do not do it feignedly, by departing from iniquity. But,

Answ.2. *Secondly,* And more particularly: They that name the name of Christ, as above, let them depart from their *Constitution-sin*, or if you will, the sin that their temper most inclines them to. Every man is not alike inclined to the same sin, but some to one and some to another: Now let the man that professes the name of Christ religiously, consider with himself, unto what sin or vanity am I most inclined; is it Pride?

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is it Covetousness ? is it fleshly
lust ? And let him labour, by all
means, to leave off and depart from
that. This is that which *David* cal-
led *his own iniquity*, and saith, I was
also upright before him, and *I kept*
my self from mine iniquity. Rightly Psal. 18. 23
are these two put together ; for it
is not possible that he should be an
upright man that indulgeth, or coun-
tenanceth his constitution-sin ; but on
the contrary, he that keeps himself
from that will be upright as to all the
rest : and the reason is, because if a
man has that grace as to trample up-
on, and mortifie his darling, his bo-
som, his only sin, he will more easily
and more heartily abhor and fly the
rest.

And indeed, if a man will depart
from iniquity, he must depart from
his darling sin first : for as long as
that is entertained, the other, at
least those that are most suiting
with that darling, will always be
haunting of him. There is a man
that has such and such haunt his
house, and spend his substance, and
would be rid of them, but cannot :
but now, let him rid himself of that,
for

for the sake of which they haunt his house, and then he shall with ease be rid of them. Thus it is with sin. There is a man that is plagued with many sins, perhaps because he imbraceth one; well, let him turn that one out of doors and that's the way to be rid of the rest. Keep thee from thy darling, thy bosom, thy constitution-sin.

Motives to prevail with thee to fall in with this exhortation, are several.

1. There can no great change appear in thee, make what profession of Christ thou wilt, unless thou cast away thy bosom sin. A mans constitution-sin, is, as I may call it, *his visible sin*; 'tis that by which his neighbours know him and describe him: whether it be pride, Covetousness, lightness, or the like; now if these abide with thee, though thou shouldest be much reformed in thy notions, and in other parts of thy life. Yet say thy neighbours, he is the same man still: his Faith has not saved him from his darling: he was proud afore, and is proud still; was covetous afore, and

is covetous still ; was light and wanton afore, and is so still. He is the same man, though he has got a new mouth. But now, if thy *constitution-sin* be parted with, if thy darling be cast away, thy *conversion* is apparent, 'tis seen of all, for the casting away of that is death to the rest, and ordinarily makes a change throughout.

2. So long as thy constitution-sin remains, as winked at by thee, so long thou art an hypocrite before God ; let thy profession be what it will : also when Conscience shall awake and be commanded to speak to thee plainly, what thou art, it will tell thee so, to thy no little vexation and perplexity.

3. Besides, do what thou canst, so long as thou remainest *thus*, thou wilt be of a scandalous life. No honour is brought to religion by such. But,

Again, As they that name the name of Christ should depart from their *constitution-sin* : so they should depart from the sins of other mens tempers also. Much harm among professors is done *by each others sins*.

There

There is a man that has clean escaped from those who live in error : has shaken off the carnal world and the men thereof, and is come among professors, but behold, *there* also he meeteth with wicked men, with men that have not departed from iniquity, and there he is intangled. This is a sad thing, and yet so it is. I doubt there are some in the world, I mean professors, that will curse the day that ever they were acquainted with some professors. There are professors that are defilers, professors that are wicked men, professors of whom a *wicked man* may learn to sin. Take heed of these, lest having fled from thine own sins, thou shouldest be taken with the sins of others. *Be not partakers of other mens sins*, is the counsel and caution that *Paul* giveth to *Timothy*, if he would keep himself pure.

Jer. 5. 26.
Jer. 2. 33.

1 Tim. 5.
22.

4. Dost thou profess the name of Christ, and dost thou pretend to be a man departing from iniquity? Then take heed thou dost not deceive thy self, by changing one bad way of sinning, for another bad

way

way of sinning. This was a trick that *Israel* plaid of Old : for when Gods Prophets followed them hard with demands of Repentance and Reformation, then they would *gad about to change their ways* ; but behold, they would not change a bad way for a good, but one bad way for another ; hopping as the *Squirrel*, from bow to bow, but not willing to forsake the tree. Hence they were said to return, but not to the Most High. Take heed I say of this : Many leave off to be drunkards, and fall in with covetousness : many fall off from covetousness to pride and lasciviousness : take heed of this. This is a grand deceit, and a common one too, a deceit of a long standing, and almost a disease *Epidemical* among professors. Jer. 2. 36. Hos. 7. 16.

Many times men change their darling sins, as some change their Wives and Servants ; that which would serve for such an one this year, may not serve to be so for the year ensuing. Hypocrisie would do awhile ago, but now Debauchery. Profaneness would do, when Profaneness was in fashion ; but now a deceitful Pro-

feſſion. Take heed, profeſſor, that thou doſt not throw away thy old darling ſin for a new one. Mens tempers alter. Youth is for Pride and wantonneſs, Middle age for cunning and craft, Old age for the world and Covetouſneſs. Take heed therefore of deceit in this thing.

5. Doſt thou profeſs the name of Chriſt, and doſt thou pretend to be a man departing from iniquity? take heed leſt thy departing from iniquity ſhould be but for a time: Some do depart from iniquity, as ſome persons in wrangling ſits depart from one another; to wit, for a time, but when the quarrel is over, by means of ſome interceſſor, they are reconciled again. O! Satan is the interceſſor between the ſoul and ſin, and though the breach between theſe two may ſeem to be irreconcilable; yea, though the ſoul has ſworn it will never give countenance to ſo vile a thing as ſin is, more yet he can tell how to make up this difference, and to fetch them back to their vomit again, who one would have thought, had quite eſcaped

2 Pet. 2.

18, 19, 20,

21, 22.

escaped his sins, and been gone. Take heed therefore, O professor: For there is danger of this, and the height of danger lies in it. And I think that Satan, to do this thing, makes use of those sins again, to begin this rejoynder, which he findeth most suitable to the temper and constitution of the sinner. These are, as I may call them, the Master sins; they suit, they jump with the temper of the soul: these as the little end of the Wedge, enter with ease, and so make way for those that come after, with which Satan knows he can rend the soul in pieces. Wherefore,

6. To help this, take heed of parlying with thy sins again, when once thou hast departed from them: Sin has a smooth tongue; if thou harken to its enchanting language, ten thousand to one but thou art intangled. See the saying of the Wise-man, *with much fair speech she caused him to yield, with the flattering of her lips, she forced him.* He goeth after her straightway, as an Ox goeth to the slaughter, or as a Fool to the correction of the Stocks. He heard

Prov. 7. 21, 22.

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Verf. 27. her Charm, and by hearing, is noosed, and led away to her house, which is the way to Hell, *going down to the Chambers of Death*. Take heed therefore of listning to the charms, where with sin inchanteth the soul. In this be like the deaf Adder, stop thine ear, plug it up, to sin : and let it only be open to hear the words of God.

Ans. 3. *Thirdly*, Let them that name the name of Christ, *depart from the iniquity of the times*. There are sins that may be called *the iniquity of the day*. It was thus in *Noahs* day, it was thus in *Lots* day, and 'twas thus in Christs day ; I mean in the days of his flesh : and 'tis a famous thing for professors to keep themselves from the iniquities of the times. Here lay *Noahs* excellency, here lay *Lots* excellency, and here will lie thy excellency, if thou keep thy self from the iniquity of

Ast. 2. 40. this day. *Keep or save your selves from this untoward generation*, is reasonable Counsel : but taken but of few ; the sin of the time, or day, being as a strong current or stream that drives all before it. Hence *Noah* and *Lot* were found as it were alone, in the practice of this excellent piece of

of righteousness, in their Generation. Hence 'tis said of *Noah* that he was a just man, and perfect in his Generations. And again, The Lord said unto *Noah*, come thou and all thy house into the Ark; for *Gen. 6. 9.* thee have I seen righteous before me, in this Generation. The meaning is, he kept himself clear of the sin of his day, or of the Generation among which he lived. *Chap. 7. 1.*

The same I say of *Lot*, he kept himself from the sin of *Sodom*: and hence *Peter* crys him up for such a righteous man. Just *Lot*, saith he, that righteous man, whose righteous soul was vexed with the filthy conversation of the wicked. Mark a Just man, a Righteous man, his righteous soul, &c. But how obtained he this character? Why he abhorred the sin of his time, he fell not in with the sin of the people, but was afflicted and vexed there about: yea, it was to him a daily burden. *For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds. So David, 158.* *Psal. 119.* I beheld, saith he, the transgressors,

and was grieved because they kept not thy word. The sin of the times, is to God the worst of sins, and to fall in with the sin of the times, is counted as the highest of transgressions. Consequently, to keep from them, though a man should through infirmity be guilty of others, yet he is accounted upright. And hence it is (I think) that *David* was called a man after Gods own heart; to wit, because he served his own generation, by the will of God, or as the *Margent* reads it, after he had in his own age served the will of God. By the sin of the times Satan, as it were, set up his Standard in defiance to God; seeking then to cause his name in a signal way to be dishonoured, and that by the professors of that age. And hence it is that the Lord doth manifest such wrath against his people, that are guilty of the common sin of their day, and that he shews such special favour to them that abstain therefrom. Was there no more, think you, but *Noah*, in his generation that feared God: yes several no doubt, but he was the man, that kept clear of the sin of his day,

Acts 13.

day, therefore he and his family must be partakers of Gods deliverance: The other must die before, and not be permitted to the mercy of the Ark, nor to see the new world with *Noah*. Unbelief was the sin of the day, when *Israel* was going from *Egypt* to *Canaan*; therefore all that were guilty of that transgression, must be denied to go in to see that good Land, yea, though it were *Moses* himself. And the Lord said to *Moses* and *Aaron*, because ye believed me not, to sanctifie me in the eyes of the Children of *Israel*, therefore ye shall not bring this Congregation into the Land which I have given them.

Numb. 20.
12.

The sin of the day, is an high transgression; from the which because *Caleb*, and *Joshua* kept themselves, God kept them from all the blasting Plagues, that overtook all the rest, and gave them the Land which he had promised to their Fathers.

But my servant *Caleb*, because he had another spirit in him, and hath followed me fully, him will I bring into the Land, whereunto he went, and his seed shall possess it. Idolatry was the

Numb. 14.
22, 23, 24.

Ezek. 44. ^{10, 11, 12,} ^{13, 14, 15,} ^{16.} sin of the day, just before *Israel* were carried captive into *Babylon*. Now those of the Priests that went astray then, even they say, God shall bear their iniquity. But the Priests, the Levites the sons of *Zadok* that kept the charge of my Sanctuary, when the children of *Israel* went astray from me, they shall come near unto me, to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall enter into my Sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

Great complaints have we now among professors, of deadness in duties, barrenness of the ministry, and of the withdrawing of God from his people ; But I can tell you a cause of all this, namely, the sin of the day is got into the Church of God, and has defiled that holy place. This is the ground and cause of all these things : nor is it like to be otherwise, till the cause shall be removed. If any should ask me what are the sins of our day. I would say they are conspicuous, they

they are open, they are declared as *Isa. 3. 9.*
Sodoms were. They that have im-
 braced them, are not ashamed of
 them : Yea, they have got the
 boldness to plead for them, and
 to count them their enemies that
 seek to reform them. All tables
 are full of Vomit and filthiness.
 And for Pride and Covetousness
 for loathing of the Gospel, and
 contemning holiness, as these have
 covered the face of the Nation :
 so they have infected most of them,
 that now name the name of
 Christ.

And I say again, when you find
 out a professor that is not horribly
 tainted with some of these things,
 (I exclude not the Ministers nor
 their families) let him be as a
Beacon upon an Hill, or as an *Insign*
 in our Land. But say one, would
 you have us singular ? and says an-
 other would you have us make
 our selves ridiculous ? and says a
 third, such and such more Godly
 Wise than we, do so. But I answer, if
 God has made you singular, and called
 you to grace, that's singular ; and
 bid you walk in ways that are singu-

lar, and diverse from the ways of all others. Yea, if to depart from iniquity will make you ridiculous, if to be holy in all manner of conversation will make you ridiculous, then be contented to be counted so. As for the Godly-wise you speak of, let them manifest themselves to be such by departing from iniquity. I am sure that their being tainted with sins of the day, will not prove them godly-wise. *Behold, I have taught you, said Moses, Statutes and Judgments, even as the Lord my God commanded me; that ye should do so in the Land whither ye go to possess it. Keep therefore, and do them, for this is your wisdom, and your understanding in the sight of the Nations, which shall hear of all these Statutes, and say, surely this great Nation is a wise and understanding people.* Here then is wisdom, and this is that that manifesteth a people to be understanding, and godly-wise, even the keeping of the commandments of God. And why, follow the apish fashions of the world; hath the God of wisdom set them on foot among us? or is it because the Devil and wicked

ed men (the inventors of these vain
toyes) have out-witted the law of
God ? What Nation is there so great, Deut. 4, 5,
who hath God so nigh unto them as his 6, 7, 8.
people have, and as he is in all things
that we call upon him for ? and what
Nation is there so great, that hath Sta-
tutes and Judgments so righteous, as
all this law, said Moses, which I set
before you this day. This then is
that which declareth us to be godly-
wise, when we keep our soul dili-
gently to the holy words of God :
and fit not only our tongues and lips ;
but also our lives thereto.

Fourthly, But again, let them that
name the name of Christ depart
from the iniquity, that is, as I may call
it, from family-iniquity. There is
an house-iniquity ; an iniquity that
loves not to walk abroad, but to
harbor within doors. This the
holy man David was aware of ;
therefore he said that he would be-
have himself wisely ; in a perfect
way ; yea, saith he, I will walk with-
in my house, with a perfect heart. Psal. 101. 1.
2.

Now this house-iniquity standeth
in these things.

1. In Domestick broyles and quarrels.

2. In Domestick Chambrings, and wantonness.

3. In Domestick misorders of Children and Servants.

First, *For house broyles and quarrels*, it is an iniquity to be departed from, whether it be betwixt Husband and Wife, or otherwise. This, as I said, is an iniquity that loves not to walk abroad, but yet it is an horrible plague within doors. And many that shew like Saints abroad, yet act the part of Devils when they are at home, by giving way to this house iniquity; by cherishing of this house iniquity. This iniquity meeteth the man and his wife at the very threshold of the door, and will not suffer them to enter, no not with one foot into the house in peace, but how far this is from walking together as heirs of the grace of life, is easie

Ephes 5. to be determined. Men should carry
 21, 22, 23, it in love to their wives, as Christ
 24, 25, 26, doth to his Church; and wives
 27, 28. should carry it to their husbands,
 1 Pet. 3. 7. as the Church ought to carry it to
 her

her Saviour : and untill each relation be managed with respect to these things : this house-iniquity will be cherished there. O ! God sees within doors as well as without, and will judge too for the iniquity of the house as well as for that more open.

2dly, As house-iniquity standeth in domestick broyls, and Contentions : So it also standeth in *Chambrings* Ro. 13. 13. and wantonness. Wherefore the Apostle puteth them both together, saying, *not in chambring and wantonness, not in strife and envy.* This chambring and wantonness is of a more genneral extent, being entertained by all, insomuch that sometimes from the head to the foot all are horribly guilty. But, *it is a shame to speak of those things that* Eph. 5. 12. *are done of some in secret : For through* Rom. 1. 24, 27. *the lusts of their own hearts, they dishonour their own bodies between themselves, working that which is unseemly, to their ignominy and contempt ; if not with their fellows, yet with God, who sees them ; for the dark-* Psal. 139. *ness hideth not from him.* It was for 12. this kind of iniquity with other, that

1 Sam. 3. that God told *Ely* that he would
 13. judge his house for ever : also the
 words that follow are to be trembled
 Verſ. 14. at, that ſay, *The iniquity of Eli's houſe*
ſhall not be purged with ſacrifice nor
offering for ever. Such an evil thing is
 houſe-iniquity in the eyes of the
 God that is above.

Thirdly, As domeſtick iniquity
 ſtandeth in theſe, ſo alſo in the diſ-
 orders of children and ſervants. Chil-
 drens unlawful carriages to their
 2 Tim. 3. Parents, is a great houſe-iniquity, yea,
 2, 3. and a common one too. *Diſobedience to*
Parents is one of the ſins of the
 laſt days. O ! 'Tis horrible to
 behold how irreverently, how irre-
 ſpectively, how ſawcily and mala-
 pertly, children, yea, profeſſing
 children, at this day, carry it to
 their Parents ; Snapping, and check-
 ing, curbing and rebuking of them,
 as if they had never received their
 beings by them, or had never been be-
 holding to them for bringing of them
 up : yea as if the relation was loſt,
 or as if they had received a diſpen-
 ſation from God to diſhonour, and
 diſobey Parents.

I will

I will add that this sin reigns in little and great, for not only the small and young, but *men are disobedient to their Parents*; and indeed, this is the sin with a shame, that men shall be disobedient to Parents; the sin of the last times, *that men shall be disobedient to Parents*, and without natural affection. Where now adays shall we see children that are come to men and womens estate, carry it as by the word they are bound. to their aged and worn-out Parents? I say, where is the honour they should put upon them? who speaks to their aged Parents with that due regard to that relation, to their age, to their worn-out condition, as becomes them? Is it not common now adays for Parents to be brought into bondage, and servitude by their children? For Parents to be under, and children above; for Parents to be debased, and children to Lord it over them. Nor doth this sin go alone in the families, where it is: no, those *men* are lovers of their own selves, Covetous Boasters, proud, Blasphemers, that are *disobedient*

2 Tim. 3.
2.

Isa. 3. 4, 5. *to their Parents.* This is that the Prophet means, when he saith, *the child shall behave himself proudly against the antient ; and the base against the honourable.* This is a common sin, and a crying sin, and to their shame be it spoken that are guilty ; a sin that makes men vile to an high degree, and yet it is the sin of professors. But behold how the Apostle brands them : he saith, such have but a *form of godliness, and deny the power thereof,* and bids the godly *shut them out of their fellowship.* This sin also is, I fear, grown to such a hight in some, as to make them weary of their Parents, and of doing their duty to them. Yea, I wish that some are not murderers of Fathers and Mothers, by their thoughts, while they secretly long after, and desire their death ; that the inheritance may be theirs, and that they may be delivered from obedience to their Parents. This is a sin in the house, in the family, a sin that is kept in *hugger mugger,* close ; but God sees it, and hath declared his dislike against it, by an implicit threatening, to cut

2 Tim. 3.
 2, 3, 4, 5.

1 Tim. 1.
 9.

Ephes 5.
 1, 2, 3.

cut

cut them off that are guilty of it. Let them then that name the name of Christ, depart from this iniquity.

Disorders of Servants, is also an house-iniquity, and to be departed from by the godly. *He that worketh deceit shall not dwell within my house, said David; and he that telleth lies, shall not tarry in my sight.* One of the rarities in Solomons house, and which the Queen of Sheba was so taken with, was the goodly order of his Servants. Psal. 101.
7.
2 Chro. 9.
4.

Some of the disorders of Servants are to be imputed to the Governors of families, and some to the Servants themselves. Those that are to be imputed to the Governors of Families are such as these.

1. When the Servant learns his vileness of his Master, or of her Mistress.

2. When Servants are countenanced by the Master against the Mistress; or by the Mistress against the Master; or when in opposition to either, they shall be made equals in things.

3. When

3. When the extravagancies of Servants are not discountenanced, and rebuked by their superiors, and the contrary taught them by word and life.

Those to be imputed to the Servants themselves are.

1. Their want of reverence to their superiors.

2. Their backbiting and flandering of them.

3. Their unfaithfulness, in serving of them.

4. Their murmuring at their lawful commands, &c.

From all these Domestick iniquities let every one depart that religiously nameth the name of Christ. And before I leave this head, let me, to inforce my exhortation, urge upon you a few considerations to work with you, yet further to depart from these house-iniquities.

First, A mans house, and his carriage *there* doth more bespeak the nature and temper of his mind, than all publick profession. If I were to judge of a man for my life, I would not judge of him by his open

open profession, but by his *Dome-
stick* behaviours. Open profession is
like a mans best Cloak, the which is
worn by him, when he walketh
abroad, and with many is made but
little use of at home. But now what
a man is at home, that he is indeed.
There is abroad, my House, my
Closet, my heart; and my House
my Closet shew most what I am:
though not to the world, yet to
my family, and to Angels. And a
good report from those most near,
and most capable of advantage to
judge, is like to be truer than to
have it only from that which is
gotten by my observers abroad.
The outside of the Platter, and Cup Mar. 23.
25, 26, 27,
28.
may look well, when within they
may be full of excess: The outward
shew and profession may be tolera-
ble: When, within doors may be
bad enough. *I and my house will* Jos. 24. 15.
serve the Lord, is the character of
a godly man.

Secondly, As the best judgment is
made upon a man from his house: so
that man is like to have the appro-
bation of God for good, that is faith-
ful in all his house. *I know Abra-
ham,*

Gen. 18. *ham, says God, that he will command*
 17, 18, 19. *his children and his household after*
him, and they shall keep the way of
the Lord. To make religion, and
 the power of godliness the chief of
 my designs at home, among those,
 among whom God by a special hand
 has placed me, is that which is plea-
 sing to God, and that obtaineth a
 good report of him. But to pass
 these, and to come to other things.

1. A Master of a family, and Mi-
 stress of the same, are those that are
 intrusted of God, with those under
 their tuition and care to be brought
 up for him; be they children or ser-
 vants. This is plain from the
 Text last mentioned: wherefore
 here is a charge committed to thee
 of God: look to it, and consider
 with thy self, whether thou hast
 done such duty and service for God
 in this matter, as, setting common
 frailties aside, thou canst with good
 Conscience lift up thy face unto God:
 The which to be sure, thou canst by
 no means do, if iniquity, to the
 utmost, be not banished out of thy
 house.

2. And

2. And will it not be a sad complaint that thy servant shall take up against thee, before the Judge at the last day, that he learnt the way to destruction in thy house, who art a professor. Servants though themselves be carnal, expect when they come into the house of professors, that there they shall see religion in its spangling colors; but behold, when he enters thy door, he finds sin and wickedness there. There is pride instead of humility, and heighth and raillery instead of meekness and holiness of mind. He looked for an house full of *Vertue*, and behold, nothing but *Spiders-webbs*. Fair and plausible abroad, but like the *Sow* in the *Mire* at home. Bless me, saith such a servant, are these the religious people! Are these the servants of God, where iniquity is made so much of, and is so highly entertained! And now is his heart filled with prejudice against all religion, or else he turns hypocrite like his master and his mistress, wearing, as they, a cloak of

of religion to cover all , abroad, while all naked and shameful at home. But perhaps thy heart is so hard , and thy mind so united to the pleasing of thy vile affections, that thou wilt say, *what care I for my servant. I took him to do my work, not to train him up in religion.* Well, suppose the soul of thy servant be thus little worth in thine eyes: Yet what wilt thou say for thy children, who behold all thy ways, and are as capable of drinking up the poyson of thy footsteps, as the Swine is of drinking up swill: I say, what wilt thou do for them? Children will learn to be nought of Parents , of professing Parents soonest of all: They will be tempted to think all that they do is right. I say, what wilt thou say to this? Or art thou like the *Ostrich*, whom God hath deprived of wisdom and has hardened her heart against her Young? will it please thee when thou shalt see that thou hast brought forth Children to the murderer? or when thou shalt hear them cry, I learnt to go on in the paths of sin

Job 39.13.
14,15,16.

sin by the carriages of professing. *Hos 9. 13.*

Parents. If it was counted, of old, a sad thing for a man to bring forth children to the Sword, as *Ephraim* did: What will it be for a man to bring up children for Hell, and damnation? But,

Fifthly Let those that name the name of Christ, depart from the iniquity of their Closet. This may be called part of the iniquity of the house: But because it is not publick, but as a retired part, therefore I put it here by it self. There are are many Closet sins that professors may be guilty of, and from which they have need to depart: as,

First, There is the pride of a Library, that is, the study or Closet, and I doubt this sin and iniquity to this day is with many great professors: and in my judgment it is thus manifested.

1. When men secretly please themselves to think 'tis known what a stock of Books they have; or when they take more pleasure in the number of, than the matter contained in their books.

2. When

2. When they buy books rather to make up a number, than to learn to be good and godly men thereby.

3. When, though they own their books to be good and godly, yet they will not conform thereto.

This is an iniquity now on foot in this Land, and ought to be departed from. 'Tis better to have no books, and depart from iniquity, than to have a thousand, and not to be bettered in my soul thereby.

Secondly, There is an iniquity that attends the Closet, which I may call by the name of *vacancy*. When men have a Closet to talk of, not to pray in; a Closet to look upon, not to bow before God in; a Closet to lay up Gold in, but not to mourn in for the sins of my life. A Closet, that could it speak, would say, my owner is seldom here upon his knees before the God of Heaven: seldom here humbling himself, for the iniquity of his heart, or to

or to thank God for the mercies of his life.

Thirdly, Then also a man is guilty of Closet-iniquity, when though he doth not utterly live in the neglect of duty, he formally, carnally, and without reverence and godly fear performs it. Also when he asketh God for that which he cannot abide should be given him, or when he prayeth for that in his Closet, that he cannot abide in his house, nor his life.

Fourthly, Then also a man is guilty of Closet-iniquity, when he desireth that the sound of the devotion he doth there, may be heard by them without in the house; the street, or of those that dwell by. For a Closet is only for the Mar. 6. 6, man, and God, to do things in secretly.

These things let the professor beware of, lest he add to his iniquity, sin; untill he, and it comes to be loathsome. The Closet is by God appointed for men to wait upon him in, and to do it without hypocrisie. To wait there

H

for

for his mind, and his will, and also for grace to perform it. And how can a man that went last time out of his Closet to be nought, have the face to come thither again? If I regard iniquity in my heart, the Lord will not hear my prayer; and if so, then he will not meet me in my Closet; and if so, then I shall quickly be weary thereof, being left to my self, and the vanity of my mind.

It is a great thing to be a Closet-Christian, and to hold it: he must be a *Closet-Christian*, that will be a *Closet-Christian*. When I say, a *Closet-Christian*, I mean one that is so in the hidden part, and that also walks with God. Many there be that profess Christ, who doe oftener (in *London*) frequent the *Coffee-house* than their *Closet*; and that sooner in a morning run to make bargains, than to pray unto God, and begin the day with him. But for thee, who professest the name of Christ, do thou depart from all these things; do thou make conscience of reading, and practising, and

do thou follow after righteousness;
do thou make conscience of begin-
ning the day with God: for he
that begins it not with him, will
hardly end it with him. He that
runs from God in the morning,
will hardly find him at the close of
the day: Nor will he that begins
with the world and the vanities
thereof, in the first place, be very
capable of walking with God all
the day after. 'Tis he that finds
God in his Closet, that will carry
the savour of him into his house,
his shop, and his more open con-
versation: when *Moses* had been
with God in the Mount, his *face* Exo. 34.
shone; he brought of that glory into
the Camp.

Sixthly, I add again, let those
that name the name of Christ, de-
part from the iniquity that cleav-
eth to opinions. This is a sad age
for that; let opinions, in them-
selves, be never so good, never
so necessary, never so innocent,
yet there are spirits in the world
that will entail iniquity to them,
and will make the vanity so inse-
parable

parable with the opinion, that 'tis almost impossible with some to take in the opinion and leave out the iniquity, that by craft and subtilty of Satan, is joyned thereto. Nor is this a thing new, and of yesterday. It has been thus almost in all ages of the Church of God, and that not only in things small, and indifferent, but in things fundamental, and most substantial. I need instance in none other for proof hereof, but the doctrine of *faith*, and *holiness*. If faith be preached as that which is absolutely necessary to *Justification*; then faith-fantastical, and looseness and remisness in life (with some) are joyned therewith. If holiness of life be preached, as necessary to *salvation*, then faith is undervalued, and set below its place; and works as to justification with God set up and made co-partners with Christs merits in the remission of sins. Thus iniquity joyneth it self with the great and most substantials of the Gospel, and 'tis hard to receive any good opinion, what ever, but iniquity will joyn it self thereto. Wicked

Ephes. 5.
12, 13.

Wicked spirits do not only tempt men to transgress the moral law, but do present themselves in heavenly things, working there, and labouring in them, to wrest the judgment, and turn the understanding and conscience awry in those high and most important things. Wherefore, I say, we must be the more watchful, and careful lest we be abused in our notions and best principles, by the iniquities that joyn themselves thereto.

'Tis strange to see at this day; how, notwithstanding all the threatenings of God, men are wedded to their own opinions, beyond what the law of grace and love will admit. Here's a *Presbyter*, heres an *Independent*, an *Anabaptist*, so joyned each man to his own opinion, that they cannot have that communion one with another, as by the testament of the Lord Jesus, they are commanded and enjoyned. What is the cause? Is the Truth? No! God is the author of no confusion in the Church of God. It is then because every man makes too much

1 Cor. 14.
33.

H 3

of

of his own opinion, abounds too much in his own sence, and takes not care to separate his opinion from the iniquity that cleaveth thereto. That this confusion is in the Church of Christ, I am of *Paul*, I of *Apollo*, I of *Cephas*, & I of *Christ*, is too manifest. But what unbecoming language is this for the Children of the same Father, members of the same body, and heirs of the same glory to be accustomed to? whether it is Pride, or Hypocrisie, or Ignorance, or Self, or the Devil, or the Jesuite, or all these joyntly working with the Church, that makes and maintains these names of distinction. This distance, and want of love, this contempt of one another, these base and undervaluing thoughts of brethren, will be better seen, to the shame and confusion of some, in the Judgment.

In the mean time, I advise thee with whom I am at this time concerned, to take heed of this mixture, this sinful mixture of truth and iniquity together. And to help thee in this thing: keep thine eye much upon

upon thine own base self, labour also to be sensible of the imperfections that cleave to thy best performances, be clothed with humility, and prefer thy brother before thy self: and know that Christianity lieth not in small matters, neither before God, nor understanding men. And it would be well if those that so stickle by their private and unscriptural notions (which only is iniquity cleaving to truth): I say it would be well if such were more sound in faith, and morals, and if by their lives they gave better conviction to the world, that the truth and grace of Christ is in them.

Sometimes, so much iniquity is mixed with good opinions that it prevails, not only to hurt men in this world, but to drown them in misery everlasting. 'Twas good that the *Jews* did own and allow the ceremonies of the law, but since the iniquity that joyned it self thereto, did prevail with them to make those ceremonies copartners with Christ in those matters that

pertained to Christ alone: therefore they perished in them. The *Galatians* also with many of the *Corinthians* had like to have been overthrown by these things. Take heed therefore of that iniquity that seeketh to steal, with the truth, into thy heart, thy judgment and understanding.

Nor doth one iniquity come without another, they are linked together, and come by companies, and therefore usually they that are superstitious in one thing, are corrupted in several other. The more a man stands upon his points to justify himself, and to condemn his holy brethren: the more danger he is in of being overcome of divers evils. And it is the wisdom of God to let it be so, that flesh might not glory in his presence. *His soul, that is lifted up*; to wit, with his good doings, with his order, and methods in religion, *his soul is not upright in him*. I have often said in my heart, what is the reason that some of the brethren should be so shy of holding communion, with those

Hab. 2. 4.

those every whit as good, if not better, than themselves? Is it because they think themselves unworthy of their holy fellowship? No verily: it is because they exalt themselves, they are leavened with some iniquity that hath mixed it self with some good opinions that they hold, and therefore it is that they say to others, *stand by thy self, come not near me, for I am holier than thou*: But what is the sentence of God concerning those? Why, these are a smoke in my nose, a fire that burneth all the day. Wherefore, as I said before, so I say now again, take heed of the iniquity that cleaveth to good opinions. The which thou wilt in no wise be able to shun, unless thou beest clothed with humility. But,

Isa. 65. 5.

Seventhly, Let them that name the name of Christ, depart from Hypocrisies. This exhortation is as the first, general; for hypocrisies are of that nature, that they spread themselves (as the leprosie of the body) all over; not the faculties of the soul only, but all the

Ans. 7.

H 5 duties.

Mat. 23.

15.

Luk. 20.

19, 20.

Ezek. 8.

12.

Mat. 26.

20, 21.

2 Tim. 1.

5.

2 Cor. 6. 6.

Mal. 2. 23.

Mat. 23.

15.

Col. 2.

23.

Mat. 6. 2.

1 Cor. 13.

3.

Luk. 12. 1.

2.

Hypocri-
sie a vile
sin.

duties of a man. So that here is a great iniquity to be parted from, an over-spreading iniquity. This sin will get into all thy profession, into every whit of it, and will make the whole of it a loathsome stink in the nostrils of God. Hypocrisie will be in the *Pulpit*, in Conference, in Closets, in Communion of Saints, in Faith, in Love, in Repentance, in Zeal, in Humility, in Alms, in the Prison, and in all duties. So that here is, for the keeping of thy soul upright and sincere, more than ordinary diligence to be used. Hypocrisie is one of the most abominable of iniquities. It is a sin that dares it with God. It is a sin that saith, God is ignorant, or that he delighteth in iniquity. It is a sin that flattereth, that dissembleth, that offereth to hold God, as it were, fair in hand about that which is neither purposed nor intended. It is also a sin that puts a man upon studying and contriving to beguile, and deceive his Neighbour, as to the bent and intent of the heart, and also as to the cause and end of actions.

ons. It is a sin that perswadeth a man to make a shew of Civility, Morality, or Christian religion, as a cloak, a pretence, a guise to deceive withal. It will make a man preach for a place, and praise, rather than to glorifie God and save souls; It will put a man upon talking that he may be commended; It will make a man, when he is at prayer in his Closet, strive to be heard without doors; It will make a man ask for that he desireth not, and shew zeal in duties, when his heart is as cold, as senseless, and as much without savour, as a clod: It will make a man pray to be seen and heard of men, rather than to be heard of God. It will make a man strive to weep, when he repenteth not, and to pretend much friendship, when he doth not love. It will make a man pretend to experience, and sanctification, when he has none; and to faith and sincerity, when he knows not what they are. There is opposed to this sin, *simplicity*, *innocency*, and godly *sincerity*, without which three graces, thou wilt be an

Hypo.

Pro. 16. 2.
Pro. 21. 2.
Luk. 16.
15.

Hypocrite, let thy notions, thy knowledge, thy profession, and commendations from others be what they will. Helps against this sin there are many, some of which I shall now present thee with.

1. Believe that Gods eye is always upon thy heart to observe all the ways, all the turnings, and windings of it.

2. Believe that he observeth all thy ways, and marks thy actions.
Pro. 5. 21. *The ways of man are before the eyes of the Lord, and he pondereth all his goings.*

3. Believe that there is a day of judgment a coming, and that then all things shall be revealed and discovered as they are. For there
Luk. 12. 2, 3. *is nothing covered that shall not be revealed, nor hid, that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in light, and that which ye have spoken in the ear in Closets, shall be proclaimed upon the house tops.*

4. Believe that an Hypocrite, with the cunning and shrouds for his hypocrisie, can go unseen no farther

farther than the grave, nor can he longer flatter himself with thoughts of life. *For the triumphing of the wicked* Job 20. 5, *is short, the joy of the Hypocrite but for a* 6, 7, 8. *moment. Though his excellency reach up to the heavens, and his head reacheth unto the clouds: yet he shall perish for ever like his own dung, they which have seen him, shall say where is he? He shall fly away as a dream and not be found; yea, he shall be chased away as a vision of the night.*

5. Believe that God will not Luk. 20. spare an Hypocrite, in the judgment; 47. no nor punish him neither with ordinary damnation: but as they have *here* sinned in a way by themselves, so *there* they shall receive greater damnation.

Of all sins, the sin of Hypocrisie bespeaks a man most in love with some lust, because he dissembleth both with God and man to keep it.

For a conclusion upon this sevenfold answer to the question above propounded; let me advise those that are tender of the name of Christ, to have regard to these things.

First,

First, Be well acquainted with the word, and with the general rules of holiness; to wit, with the moral law, the want of this is a cause of much unholiness of conversation. These licentious and evil times, wherein we live, are full of iniquity, nor can we (though we never so much love God) do our duty as we are enjoined, if we do not know it. The law is cast behind the back of many, when it should be carried in the *hand*, and *heart*, that we might do it to the end, the Gospel, which we profess, might be glorified in the world. Let then the law be with thee to love it, and do it in the spirit of the Gospel, that thou be not unfruitful in thy life. Let the law, I say, be with thee, not as it comes from *Moses*, but from Christ; for though thou art set free from the law, as a Covenant for life, yet thou still art under the law to Christ, and it is to be received by thee, as out of his hand, to be a rule for thy conversation in the world. What then thou art about to do, do it or leave

leave it undone as thou shalt find it approved, or forbidden by the law. And when ought shall come into thy mind to be done, and thou art at a stand, and at a loss about the lawfulness, or unlawfulness thereof, then betake thy self to the law of thy God, which is in thy hand, and ask if this thing be good, or to be avoided.

If this were practised by professors, there would not be so much iniquity found in their Beds, their Houses, their Shops, and their conversations as there is.

Secondly, As thou must be careful to find out the lawfulness or unlawfulness of a thing before thou puttest forth thy hand thereto: so thou must also consider again, whether that which is lawful is *expedient*. A thing may be lawful in it self, and may yet be unlawful to thee, to wit; if there be an inconveniency, or an inexpediency attending the doing of it. *All things are lawful for me*, says the Apostle, *but all things are not expedient: all things are lawful for me, but all things edifie not.* This then

1 Cor. 6.
12.
chap. 10.
23.

then thou must consider, and this also thou must practise.

But this is a hard lesson, and impossible to be done except thou art addicted to self-denial. For this Text, and so the practice of what is contained therein, has respect chiefly *to another*, to wit, to thy neighbour, and his advantage and edification; and it supposeth, yea, injoyneth thee, if thou wilt depart from iniquity, to forbear also some things that are lawful, and consequently profitable to thee, for the sake of, and of love to thy neighbour. But how little of this is found among men? Where is the man that will forbear some lawful things, for fear of hurting the weak thereby. Alas! how many are there that this day profess, that will not forbear palpable wickedness: No, though the salvation of their own souls are endangered thereby; and how then should these forbear things that are lawful, even of godly tenderness to the weakness of their neighbour?

Thus

Thus much have I thought good to speak, in answer to this question, *what iniquity should we depart from, that religiously name the name of Christ:* and now we will make some use of what hath been spoken.

And the first shall be an use of ex- Usc. 1.
amination. Art thou a professor? Dost thou religiously name the name of Christ? If so, I ask, dost thou according to the exhortation here, *Depart from iniquity.* I say, examine thy self about this matter, and be thou faithful in this work: for the deceit in this will fall upon thine one pate. Deceive thy self thou maiest, but beguile God thou shalt not. *Be not deceived, God Gal. 6. 7.
is not mocked, for what a man soweth, that shall he reap.* Wherefore let no man deceive himself, either in professing, while he lives viciously; or in examining whether his profession of this name, and his life and conversation do answer one another. What departing from iniquity is, I have already shewed, in the former part of this book: Wherefore I shall not here handle that point farther,

farther, only press upon thee, the necessity of this exhortation, and the danger of the not doing of it faithfully. The necessity of it is urged,

1. From the deceitfulness of mans heart, which will flatter him with promises of peace and life; both now and hereafter, though he live in iniquity, while he professeth the name of Christ. For there are that say in their hearts, or that have their hearts say unto them, *I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst.* And what will become of them that so do, you may see by that which followeth in the Text. The heart therefore is not to be trusted, for it will promise a man peace in the way of death and damnation. I doubt not but many are under this fearful judgment to this day. What means else their quietness of mind, their peace and boasts of Heaven, and glory, though every step they take, as to life and conversation, is an apparent step to Hell and Damnation; these sayings,

Deut. 29.
19.

Jer. 17. 9.
Pro. 28.
26.

The

The heart is deceitful: and, he that trusts his heart is a fool; were not written without a cause. Let as many therefore as would examine themselves about this matter have a jealous eye over their own heart, and take heed of being beguiled thereby: let them mix hearty prayer with this matter, unto God, that he will help them to be faithful to themselves, in this so great a matter, yea, let them compare their lives with the holy Commandment, and judge by that rather than by the fleshly fondness, that men naturally are apt to have for, and of their own actions. For by the Verdict of the word, thou must stand and fall, both now, at Death, and in the day of Judgment. Take heed therefore of thy Heart, thy carnal heart, when thou goest into thy Life, to make a search for iniquity. Take the word with thee, and by the word do thou examin thy self.

Joh. 12.
48.

2. It is urged from the cunning of Satan. Wouldest thou examin thy self faithfully as to this thing, then take heed

Lam. 3. 40.
2 Cor. 13.
5.

Heb. 12.
29.

Pro. 5. 21.
chap. 21.
2.

heed of the flatteries of the Devil : Can he help it, thou shalt never find out the iniquity of thy heels. He will labour to blind thy mind, to harden thy heart, to put such virtuous names upon thy foulest vices, that thou shalt never, unless thou stoppest thine ear to him, after a godly sort, truly examin and try thy ways, according as thou art commanded. Wherefore take heed of him, for he will be ready at thy side when thou goest about this work. Now for thy help in this matter, set God, the Holy God, the All-seeing God, the sin-revenging God, before thine eyes; *for our God is a consuming fire.* And believe that he hath pitcht his eyes upon thy heart, also that he pondereth all thy goings, and that thy judgment, as to thy faithfulness, or unfaithfulness, in this work, must proceed out of the mouth of God. This will be thy help in this thing, that is, if thou usest it faithfully; also this will be thy hindrance, if thou shalt neglect it, and suffer thy self to be abused by the Devil.

3. It is urged from the dangerous-
 nels of the latter days. Wouldest thou
 examin thy self, then make not the
 lives of others any rule to thee in
 this matter. 'Tis prophesied long
 ago, by Christ and by *Paul*, concern-
 ing the latter times, that iniquity Mat. 24.
12.
 shall abound, and be very high a- 2 Tim. 3.
1, 2, 3, 4,
5, 6, 7, 8.
 mong professors. Therefore it will
 be a rare thing to find an exempla-
 ry life among professors. Where-
 fore *cease from man*, and learn of the
 word, try thy self by the word, re-
 ceive conviction from the word;
 and to take off thy self from ta-
 king of encouragemnt from others,
 set the judgment before thine eyes,
 and that account that God will de-
 mand of thee then; and know that
 it will be but a poor excuse of thee
 to say, Lord such an one doth so,
 did so, would do so: and they pro-
 fessed, &c. Whether thou wilt hear
 me, or not, *I know not*, yet this I Prov. 9. 12.
 know, *If thou be wise, thou shalt be
 wise for thy self: but if thou scornest,
 thou alone shalt bear it.*

Let

Let me then, to press this use farther upon thee, shew thee in a few particulars, the danger of not doing of it, that is of not departing from iniquity, since thou professest.

First, The iniquity that cleaveth to men that profess, if they cast it not away, but countenance it, will all prove Nettles and Bryers to them: And I will assure thee, yea, thou knowest, that Nettles and Thorns will sting and scratch but ill-favouredly. *I went, saith Solomon, by the field of the slothful, and by the vineyard of the man void of understanding. And lo, it was all grown over with Thorns, and Nettles had covered the face thereof, and the stone wall thereof was broken down.*

Pro. 24.
30, 31.

Suppose a man were, after work all day, to be turned into a bed of Nettles at night: or after a man had been about such a business, should be rewarded with chastisements of Bryers and Thorns: this would for work be but little help, relief, or comfort to him; why this is the reward of a wicked man, of a wicked professor, from God;

Nettles

Nettles and *Thorns* are to cover over the face of his Vineyard, his Field, his Profession, and that at the last of all; for this covering over the face of his Vineyard, with *Nettles* and *Thorns*, is to shew what fruit the slovenly, slothful, careless, professor will reap out of his profession, when reaping time shall come.

Nor can he whose Vineyard, whose profession is covered over with these *Nettles* and *Thorns* of iniquity, escape being afflicted with them in his conscience: For look as they cover the face of his Vineyard through his sloth now, so will they cover the face of his conscience, in the day of judgment. For profession and conscience cannot be separated long: If a man then shall make profession without conscience of Gods honour in his conversation, his profession and conscience will meet in the day of his visitation. Nor will he, whose condition this shall be, be able to ward off the guilt, and sting of a slothful and bad conversation, from covering the face of his conscience, by retaining in his profession

2 King. 8.
15.

sion the name of Jesus Christ: For naming, and professing of the name of Christ, will, instead of salving such a conscience, put venom, sting, and keenness into those *Nettles*, and *Thorns*, that then shall be spread over the face of such consciences. This will be worse than was that cold wet cloth that *Hazael* took and spread over the face of *Benhadad*, that he died. This will sting worse, tear worse, torment worse, kill worse. Therefore look to it.

Revel. 2.
23.

2. Nor may men shift this danger by their own neglect of inquiring into the truth of their separation from iniquity, for, that God himself will search them. *I search the reins and the heart*, saith he, *to give unto every one of you according to his ways.*

There are many that wear the name of Christ for a Cloak, and so make their advantages by their iniquity; but Christ at death and judgment, will rent this Cloak from off such shoulders, then shall they walk naked, yea, the shame of their nakedness shall then appear. Now since

no man can escape the search of God, and so, not his judgment: it will be thy wisdom to search thine own ways, and to prevent judgment by judging of thy self.

3. Christ will deny those to be his that do not depart from iniquity, though they shall name his name among the rest of his people. *Depart from me*, saith he, all you that departed not from iniquity. Yea, they that shall name his name religiously, and not depart from iniquity, are denied by him *all along*.

Luk. 13.
25, 26, 27.

1. He alloweth them not now to call him Lord, *And why call ye me Lord, Lord*, saith he, *and do not the things which I say?* He cannot abide to be reputed the Lord of those that presume to profess his name, and do not depart from iniquity. The reason is, for that such do but profane his name, and stave others off from falling in love with him and his ways. Hence he says again, *Behold I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah.*

Luk. 6. 46.

Ezek. 2.
39.

Rom. 2.
24.

Jer. 44.
26.

I

2. He

Psal. 86.

18.

2. He regardeth not their prayers. *If I regard iniquity in my heart, the Lord will not hear my prayer.* And if so, then what ever thou hast at the hand of God, thou hast it, not in mercy, but in judgment, and to work out farther thine everlasting misery.

3. He will not regard their soul, but at the last day will cast it from him, as a thing abhorred by him. As is evidently seen by that thirteenth of *Luke*, but now noted in the margin.

Wherefore from these few hints, thou, whoever thou art, maiest well perceive what an horrible thing it is to make a profession of the name of Christ, and not to depart from iniquity. Therefore let me exhort thee again to examin thy self, if thou hast, and dost, (since thou professest that name) depart from iniquity.

And here I would distinguish, for there is two parts in iniquity, to wit, the *guilt*, and *filth*. As for the guilt, that is contracted by iniquity, I perswade my self, no man
who

who knows it, needs to be bid to desire to depart from that; nay, I do believe that the worst Devil in Hell would depart from his guilt, if he could, and might: but this is it, to wit, to depart from the sweet, the pleasure, and profit of iniquity. There are that call evil good, iniquity good, and that of professors too: this is that to be departed from, and these are they that are exhorted to forsake it upon the pains and penalties before threatened. Therefore, as I said, let such look to it, that they examine themselves if they depart from iniquity. And come, now thou art going about this work, let me help thee in this matter.

1. Ask thy heart, what evil dost thou see in sin?
2. How sick art thou of sin?
3. What means dost thou use to mortifie thy sins?
4. How much hast thou been grieved to see others break Gods Law, and to find temptations in thy self to do it.

For the First, 1. There is a soul-polluting evil in iniquity ;

2. There is a God provoking evil in iniquity.

3. There is a soul-damning evil in iniquity. And untill thou comest experimentally to know these things, thou wilt have neither list, nor will, to depart from iniquity.

For the Second. I mean not sick with guilt, for, so the damned in hell are sick, but I mean sick of

Numb. 11. the filth, and polluting nature of
14, 15. it. Thus was *Moses* sick of sin, thus
1 Chro. 4. *Jabez* was sick of sin, and thus was
9, 10. *Paul* sick of sin.

Rom. 7. 24. *For the Third.* You know that

2 Cor. 5. 1, those that are sensible of a sickness,
2, 3. will look out after the means to
Philip. 3. be recovered ; there is a means also
10, 11, 12, for this disease, and dost thou know
13, 14. what that means is, and hast thou

indeed a desire to it? Yea, couldst thou be willing even now to partake of the means that would help thee to that means, that can cure thee of this disease? There are no means can cure a man that is sick of sin, but glory ; and the means to come

come by that *is Christ*, and to go out of this world by the faith of him. There is no grace can cure this disease; yea, grace doth rather encrease it: For the more grace any man has, the more is he sick of sin; the greater an offence is iniquity to him. So then, there is nothing can cure this disease, *but glory*: but immortal glory. And dost thou desire this *Medicine*. 2 Cor. 5. 4. And doth God testifie that thy desire is true, not feigned. I know that there are many things that do make some even wish to die: but the question is not whether thou dost wish to die: for death can cure many diseases: but is this that that moveth thee to desire to depart; to wit, that thou mightest be rid, quite rid, and stript of a body of death, because nothing on this side the grave can rid thee and strip thee off it. And is *hope*, that this day is approaching, a reviving cordial to thee? And doth the hope of this strike arrows into the heart of thy lusts, and draw off thy mind, and affections, yet farther, from iniquity.

Psal. 119.
158.

To the Fourth. How much hast thou been grieved to see others break Gods Law, and to find temptations in thy self to do it? *I beheld the transgressors and was grieved,* said David, *because men kept not thy word.* The same also had Paul, because of that body of sin and death which was in him. Professor, I beseech thee be thou serious about this thing, because it will be found, when God comes to judge, that those that profess Christ, and yet abide with their iniquity, are but wooden, earthy professors, and none of the silver or golden ones: and so consequently such as shall be Vessels, not to honour, but to dishonour; not to glory, but to shame.

Use 2.

Secondly, My next shall be *a use of terror.* Has God commanded by the mouth of his holy Apostles and Prophets, that those that name the name of Christ, should depart from iniquity: Then what will become of those that rebel against his word. Where the word of a King is, there is power; and if the wrath of a King be as the roaring of a
Lyon,

Lyon, what is, and what will be the wrath of God, when with violence it falls upon the head of the wicked ?

Sirs, I beseech you consider this, namely, that the man that professeth the name of Christ, and yet liveth a wicked life, is the greatest enemy that God has in the world, and consequently, one that God, in a way most eminent, will set his face against. Hence he threatneth such so hotly, saying, *And the destruction of the transgressors, and of the sinners shall be together ; and that they that forsake the Lord shall be consumed.* But what sinners are these ? why, the sinners in Zion, the hypocrites in the Church. So again, *The Lord shall purge out from among you the Rebels, and them that transgress against him. All the sinners of my people shall die with the sword, which say, the evil shall not overtake nor prevent us.* For though such do think that by professing of the name of Christ, they shall prevent their going down to hell, yet they shall go down thither, with those that have

Isa. 1.28.
chap. 33.
14.

Ezek. 20.
38.
Amos 9.
10.

Jer. 9. 26. lived openly wicked and profane :
Egypt, and Judah, the circumcised
 with them that are not; for it is not a
 profession of faith that can save
 them. *Whom dost thou pass in beauty,*
 faith God? wherein art thou bet-
 tered by the profession, than the
 wicked? *go down, and be thou laid*
 with the uncircumcised.

Ezek. 32.
 19.

This in general: But more par-
 ticularly, the wrath of God manifest-
 eth it self against such kind of pro-
 fessors.

In that the Gospel, and means
 of salvation shall not be effectual
 for their salvation, but that it shall
 work rather quite contrary effects.
 It shall bring forth, as I said, quite
 contrary effects. As,

2 Cor. 2.
 15. 16.

1. The preaching of the word
 shall be to such, the savour of death
 unto death, and that's a fearful thing.

Isa. 8. 13.
 14. 15.

chap. 28.
 13.

2. Yea Christ Jesus himself shall
 be so far off from being a Saviour
 unto them, that he shall be a snare,
 a trap and a gin to catch them by the
 heel withal; That they may go and
 fall backward, and be broken, and
 snared, and taken.

3. The

3. The Lord also will chose out such delusions for such, as will best suite with the workings of their flesh, as will effectually bring them down, with the Bullocks and with the Bulls to the slaughter: yea, he will lead such forth with the workers of iniquity.

chap. 66.

3. 4.

Psal. 125.

5.

4. Such, above all, lie open to the sin against the Holy Ghost, that unpardonable sin, that must never be forgiven. For alas, it is not the poor ignorant world, but the enlightened professor that committeth the sin that shall never be forgiven.

I say, 'tis one inlightened, one that has tasted the good word of God, and something of the powers of the world to come; 'tis one that was counted a brother, that was with us in our profession: 'tis such an one that is in danger of committing of that most black and bloody sin. But yet all and every one of those that are such, are not in danger of this; but those among these that take pleasure in unrighteousness, and that rather than they

Heb. 6. 4.

1 Joh. 5.

16.

2 Thes. 2.

10, 11, 12.

I 5

will

will lose that pleasure, will commit it *presumptuously*. *Presumptuously*, that is, against light, against convictions, against warnings, against mercies. Or thus, a *presumptuous sin* is such an one as is committed in the face of the command, in a desperate venturing to run the hazzard, or in a presuming upon the mercy of God, through Christ to be saved notwithstanding: This is a leading sin to that which is unpardonable, and will be found with such professors that do hanker after iniquity. I say, it is designed by the Devil, and suffered by the just judgment of God, to catch and overthrow the loose & carnal Gospellers. And hence it is that *David* cries unto God, that he would hold him back from these sort of sins. *Cleanse thou me from my secret faults*, says he. And then adds, *keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.*

Psal. 19.
12, 13.

If

If there were any dread of God, or of his word, in the hearts of the men of this generation, the consideration of this one Text is enough to shake them in pieces: I speak of those that name the name of Christ, but do not depart from iniquity. But the word of God must be fulfilled; In the last days, iniquity must abound; wherefore these days will be perilous and dangerous to professors. *In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.* I do the oftner harp upon this Text at this time, because *it is a prediction* of what shall be in the latter days, to wit, what a Sea and Deluge of iniquity, shall in the latter days overspread and drown those that then shall have a form of godliness, and of Religion. So that this day is more dangerous than were the days that have been before us. Now iniquity, even immorality, shall with professors be in fashion, be pleaded for, be loved and more esteemed,

Mat. 24.

12.

2 Tim. 3.

Vers. 5.

Verf. 3. esteemed, than holiness it self. Now godliness, and self-denial shall be little set by; even those very men that have a form of godliness, hate the life, and power thereof; yea, they shall despise them that are good. Now therefore Ministers must not think that what they say of the Doctrine of self denial among professors, will be much, if at all regarded. I say, regarded, so as to be loved and put in practice by them that name the name of Christ. For the strong hold that iniquity shall have of their affections, will cause that but little, effectualness to this end will be found to attend the preaching of the word unto them.

But what will these kind of men do, when God that is just, God that is holy, and God that is strong to execute his word, shall call them to an account for these things?

Quest.

Now some may say, *But what shall we do to depart from iniquity?*

Ans.

I answer, 1. Labour to see the odiousness and unprofitableness thereof; which thou maiest do by the true

true knowledge of the excellent nature of the holiness of God: For until thou seest a beauty in holiness, thou canst not see odiousness in sin and iniquity. *Danger* thou maiest see in sin before, but *odiousness* thou canst not.

2. Be much in the consideration of the Power, Justice, and Faithfulness of God to revenge himself on the workers of iniquity.

3. Be much in the consideration of the greatness and worth of thy soul.

4. Be often asking of thy self, what true profit did I ever get by the commission of any sin.

5. Bring thy last day often to thy bedside.

6. Be often thinking of the cries, and roarings of the damned in Hell.

7. Be often considering the lastings of the torments of Hell.

8. Be often thinking what would those that are now in Hell give, that they might live their lives over again.

9. Consi-

7. Consider often of the frailty of thy life, and that there is no repentance to be found in the Grave, whither thou goest.

10. Consider that Hell is a doleful place, and that the Devils are but uncomfortable companions.

11. Again, Consider together with these, how the patience of God has been abused by thee; yea, how all his Attributes have been despised by thee, who art a professor, that does not depart from iniquity.

12. Moreover, I would ask with what face thou canst look the Lord Jesus in the face, whose name thou hast profaned by thine iniquity?

13. Also; how thou wilt look on those that are truly godly, whose hearts thou hast grieved, while they have beheld the dirt and dung that hath cloven to thee and to thy profession.

14. But especially consider with thy self, how thou wilt bear, together with thine own, the guilt of the damnation of others. For as I have often said, a professor, if he
perishes,

perishes, seldom perishes alone, but casteth others down to hell with himself : The reason is, because others, both weak professors, and carnal men, are spectators, and observers of his ways. Yea, and will presume also to follow him specially in evil courses, concluding that he is right. We read that the *Tail* of the Dragon, or that the Dragon by his *Tail*, did draw, and cast down abundance of the Stars of heaven to the earth : The Tail. The prophet that speaketh lies, *he is the Tail*. The Prophet that speaketh lies, either by opinion or practice, he is the Tail, the *Dragons Tail*, the Serpentin Tail of the Devil. And so in his order, every professor that by his iniquity draweth both himself and others to hell, *he is the Tail*. The Tail, says the holy ghost, draws them down : draws down even the Stars of heaven. But whither doth he draw them? The answer is, from *Heaven*, the throne of God ; to *earth*, the seat of the Dragon. For he is the God of this world. The professor then that is

disso-

Rev. 12. 4.
Isa. 9. 14.
15.

Isa. 9. 14.
15.

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Rev. 12. 4.
Isa. 9. 14,
15.

Isa. 9. 14,
15.

Job 40.
17.

Rev. 9.

dishonourable in his profession, he is the Tail. *The antient and honourable, he is the Head ; and the Prophet that speaketh lies, he is the Tail.* Nor can Satan work such exploits by any, as he can by unrighteous professors. These he useth in his hand, as the Giant useth his Club ; he, as it were, drives all before him with it. ('Tis said of *Behemoth*, that *he moveth his Tail like a Cedar* : *Behemoth* is a Type of the Devil, but behold how he handleth his Tail, even as if a man should swing about a Cedar.) This is spoken to shew the hurtfulness of the Tail : as it is also said in another place. Better no professor than a wicked professor : better open profane, than a hypocritical namer of the name of Christ : And less hurt shall such an one do to his own soul, to the poor ignorant world, to the name of Christ, and to the Church of God.

Let professors therefore take heed to themselves, that they joyn to their naming of the name of Christ, an holy and godly conversation ; for away they must go else with the workers
of

of iniquity to the pit, with more guilt, and bigger load, and more torment by far than others. But,

Thirdly, My next word shall be *Use 3.* to those that desire to be true, sincere professors of the name of Christ.

First, Do you bless God, for that he has put not only his name into your lips, but grace into your hearts, that thereby that profession which thou makest of him, may be seasoned with that salt; Every sacrifice shall be seasoned with salt. Now naming of the name of Christ is a sacrifice, and a sacrifice acceptable, when the salt of the Covenant of thy God is not lacking, but mixed therewith. *Heb. 13. 15.* Therefore I say, since God has put his name into thy mouth to profess the same, and grace into thy heart to season that profession with such carriage, such behaviour, such life, and such conversation as doth become the same: thou hast great cause to thank God. A man into whose mouth God has put the name of Christ to profess it, is as a man that is to act his part upon a stage in the Market-place; *Levit. 2. 13.* if

Joh. 15. 8.

if he doth it well, he brings praise both to his Master and himself: but if he doth it ill, both are brought into contempt. No greater praise can by man be brought to God, than by joyning to the profession of the name of Christ a fruitful life and conversation. *Herein, saith Christ, is my my Father glorified, that ye bear much fruit, so shall ye be my Disciples.* Fruitful lives God expecteth of all that profess the name of Christ. And, let every one that nameth the name of Christ, depart from iniquity. Bless God therefore if he hath kept thee from blotting, and blemishing of thy profession; if thy conversation has not been stained with the blots and evils of the times. What thou feelest, fightest with, and groanest under by reason of the working of thine inward corruptions, with that I meddle not, nor is thy conversation the worse for that, if thou keepest them from breaking out. Thou also shalt be counted holy unto God through Christ, if thou be of an upright conversation: though plagued every day with the work-

working of thine own corruption.

As Gods grace is the salt of Saints, so Saints are the salt of God. The Mat. 5. 13.
 one is the salt of God in the heart, and the other is the salt of God in the world. *Ye are the Salt of the earth*: that is, the salt of God in the earth. For the earth would be wholly corrupt, and would altogether stink, if professors were not in it: But now if the professor, which is the salt, shall indeed lose his savour, and hath nothing in his conversation, to season that part of the earth, in which God has placed him, wherewith shall it be seasoned? The place where he dwells, as well as his profession, will both stink odiously, in the nostrils of the Lord: And so both come to ruin and desolation.

Indeed, as I have shewed, the professor will come to the worst of it: for that God doth deny further to give him salt. *If the salt has lost its savour, wherewith shall it be salted?* Luk. 14. 35.
 wherewith shall the salt be salted? with nothing. Therefore it is thenceforth good for nothing: No,
 not

not for the Dunghill, but to be cast out, and troden under foot of men.
He that hath ears to hear, let him hear.

How much therefore, is the tender hearted, and he that laboureth to beautifie his profession with a Gospel conversation, bound to bless God for the salt of his grace, by the which his heart is seasoned, and from his heart, his conversation.

Secondly, As such Christians should bless God, so let them watch, let them still watch, let them still watch and pray, watch against Satan, and pray yet for more grace, that they may yet more and more beautifie their profession of the worthy name of Christ, with a suitable conversation. Blessed is he that watcheth and keepeth his garment; that is, his conversation clean, nor is their any thing, save the overthrowing of our Faith, that Satan seeketh more to destroy. He knows holiness in them that rightly, as to doctrine, name the name of Christ, is a maul and destruction to his Kingdom, an allurements to the ignorant, and a cutting off those occasions to
stumble,

stumble, that by the dirty life of a professor is laid in the way of the blind. He knows that holiness of lives, when they shine in those that profess the name of Christ; doth cut off his lies that he seeketh to make the world believe; and the slander that he seeketh to fasten upon the professors of the Gospel. Wherefore as you have begun to glorifie God in your body and in your spirit, which are Gods: so I beseech you do it more and more.

Thirdly, To this end, shun those professors that are loose of life and conversation: *From such withdraw thy self*, saith Paul, and follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. If a man, if a good man takes not good heed to himself, he shall soon bring his soul into a snare. Loose professors are defilers, and corrupters; a man shall get nothing but a blot by having company with them. Besides, as a man shall get a blot by having much to do with such; so, let him beware that his heart learn none of their ways. Let thy company be the excellent

Levit. 19.
14.

1 Tim. 6.

5.

2 Tim. 2.

22.

Iia. 1. 4.

cellent in the earth; even those that are excellent for knowledge and conversation. *He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.*

Be content to be counted singular, for so thou shalt, if thou shalt follow after righteousness, &c. in good earnest, for holiness is a rare thing now in the world. I told thee before that it is foretold by the word, that in the last dayes, perious times shall come, and that men shall walk after their own lusts, yea, professors, to their destruction. Nor will it be easie to keep thy self therefrom. But even as when the Pestilence is come into a place, it infecteth, and casteth down the healthful: So the iniquity of the last times will infect and pollute the godly. I mean the generality of them. Were but our times duly compared with those that went before, we should see that which now we are ignorant of. Did we but look back to the *Puritans*, but specially to those that but a little before them, suffered for the
the

the word of God, in the *Marian* days, we should see another life than is now among men, another manner of conversation, than now is among professors. But I say, predictions and prophecies must be fulfilled, and since the word says plainly, that *in the last days there shall come scoffers, walking after their own lusts*; and since the Christians shall be endangered thereby, let us look to it, that we quit our selves like men, seeing we know these things before; lest we being led away with the error of the wicked, fall from our own steadfastness.

2 Pet. 3. 3,
17.

Singularity in godliness, if it be in godliness, no man should be ashamed of. For that is no more than to be more godly, than to walk more humbly with God than others: and for my part, I had rather be a pattern, and example of piety: I had rather that my life should be instructing to the Saints, and condemning to the world, with *Noah*, and *Lot*; than to hazard my self among the multitude of the drossie.

I know that many professors will fall short of Eternal life, and my judgment tells me, that they will be of the slovenly sort of professors, that so do. And for my part, I had rather run with the foremost and win the prize, than come behind, and lose that, and my labour and all. If a man also strive for masteries, yet is he not crowned, except he strive lawfully. And when men have said all they can, they are the truly redeemed, *that are zealous of good works.*

1 Cor. 9.
24.
2 Tim. 2.
4. 5.
Tit. 2. 14.

Not that works do save us, but faith, which layeth hold on Christs righteousness for justification, sanctifies the heart, and makes men desirous to live in this world, to the glory of that Christ, who died in this world to save us from death.

For my part I doubt of the faith of many, and fear that it will prove no better at the day of God, than will the faith of Devils. For that it standeth in bare speculation, and is without life and soul to that which is good. Where is the man that walketh with his Cross upon his

his shoulder? Where is the man that is zealous of moral holiness? Indeed, for those things that have nothing of the Cross of the *Purse*, or of the Cross of the *Belly*, or of the Cross of the *Back*, or of the Cross of the *Vanity* of household affairs; for those things I find we have many, and those very busie sticklers: but otherwise, the Cross, self-denial, charity, purity in life and conversation is almost quite out of doors among professors. But man of God, do thou be singular as to these, and as to their conversation. *Ephes 5.7.* *Be not therefore partaker with them*, in any of their ways, but keep thy soul diligently; for if damage happeneth to thee, thou alone must bear it.

But he that will depart from iniquity, must be well fortified with Faith, and Patience, and the love of God, for iniquity has its beauty-spots, and its advantages attending on it: hence it is compared to *Zech. 5.7.* a *Woman*; for it allureth greatly. *8.* Wherefore, I say, he that will depart therefrom had need have faith, that being it which will help him

K

to

- to see beyond it, and that will shew him more in things that are invisible, than can be found in sin, were it ten thousand times more intangling than it is. He has need of patience also to hold out in this work of departing from iniquity. For indeed to depart from that is to draw my mind off from that, which will follow me with continual solicitations. *Samson* withstood his *Dalilah* for a while, but she got the mastery of him at the last; why so? Because he wanted patience; he grew angry and was vexed, and could withstand her solicitation no longer. Many there be also that can well enough be contented to shut sin out of doors for a while; but because sin has much fair speech, therefore it overcomes at last. For sin and iniquity will not be easily said nay: It is like her of whom you read, she has a Whores fore-head, and refuses to be ashamed. Wherefore departing from iniquity is a work for length, as long as life shall last. A work, did I say? 'tis a War; a continual combate: Wherefore he that
- 2 Cor. 4.
23.
- Judg. 16.
15, 16, 17.
- Pro. 7. 21.
- Jer. 3.

that will adventure to set upon this work must needs be armed with *Faith* and *Patience*. a daily exercise he will find himself put upon, by the continual attempts of iniquity to be putting forth it self. This is called an enduring to the end, a continuing in the word of Christ, and also a keeping of the word of his patience. But what man in the world can do this, whose heart is not seasoned with the love of God, and the love of Christ? Therefore he that will exercise himself in this work, must be often considering of the love of God to him in Christ: for the more sense, or apprehension a man shall have of that, the more easie and pleasant will this work be to him. Yea, though the doing thereof should cost him his hearts blood. *Thy loving kindness is before mine eyes (says David) and I have walked in thy truth.* Nothing like the sense, sight or belief of that, to the man of God, to make him depart from iniquity.

Mat. 24.
13.
Revel. 3.
10.

Psal. 26.1,
2, 3.

Object.

But what shall I do, I cannot depart therefrom as I should?

Answ.

Keep thine eye upon all thy shortnesses, or upon all thy failures, for that is profitable for thee.

1. The sight of this will make thee base in thine own eyes.

2. It will give thee occasion to see the need, and excellency of repentance.

3. It will put thee upon prayer to God for help, and pardon.

4. It will make thee weary of this world.

5. It will make grace to persevere the more desirable in thine eyes.

Also it will help thee in the things which follow.

1. It will make thee see the need of Christs righteousness.

2. It will make thee see the need of Christs intercession.

3. It will make thee see thy need of Christs advocateship.

4. It will make thee see the riches of Gods patience.

5. And 'twill make Heaven and eternal life the sweeter to thee when thou comest there.

But

But to the question. Get more grace. For the more grace thou hast, the further is thine heart set off of iniquity, the more also set against it, and the better able to depart from it, when it cometh to thee, tempteth thee, and intreats thee for entertainment. Now the way to have more grace, is to have more knowledge of Christ, and to pray more fervently in his name: also to subject thy soul and thy lusts with all thy power to the authority of that grace thou hast, and to judge and condemn thy self most heartily before God, for every secret inclination that thou findest in thy flesh to sin-ward.

The improvement of what thou hast, is that, as I may say, by which God judges how thou wouldest use, if thou hadst it, more; and according to that, so shalt thou have, or not have, a farther measure. He that is faithful in that which is least, is faithful (and will be so) also in much, and he that is unjust in the least, is (and will be) unjust also in much. I know Christ speaks here about

Luk. 16. the unrighteous Mammon, but the
 10, 11, 12. same may be applied also unto the
 thing in hand.

And if ye have not been faithful in
 that which is another mans, who
 will commit unto you that which is
 your own? That is a remarkable
 place to this purpose in the *Reve-*
lations. Behold, saith he, *I have set*
before thee an open door (that thou
 maiest have what thou wilt, as was
 also said to the improving Woman

Revel. 3. 8. of Canaan) and no man can shut it: for
 Mat. 15. 28 thou hast a little strength, and hast held
 fast my word, and hast not *denyed* my
 name.

A good improvement of what we
 have of the grace of God at present,
 pleases God, and ingages him to
 give us more: but an ill improve-
 ment of what we at present have,
 will not do so. To him that hath,
 (that hath an heart to improve what
 he hath) to him shall be given; but
 to him that hath not, from him
 shall be taken, even that which he
 hath. Well weigh the place and
 you shall find it so.

Mat. 25.
 24, 25, 26,
 27, 28, 29,
 30.

I know that to depart from iniquity so as is required, that is to the utmost degree of the requirement, no man can; for it is a copy too fair for mortal flesh exactly to imitate, while we are in this world. But with good Paper, good Ink, and a good Pen, a skillful and willing man may go far. And 'tis well for thee if thy complaint be sincere; to wit, that thou art troubled that thou canst not forsake iniquity, as thou shouldest: for God accepteth of thy design and desire, and 'tis counted by him as thy kindness. But if thy complaint in this matter be true, thou wilt not rest, nor content thy self in thy complaints, but wilt, (as he that is truly hungry, or greatly burdened, useth all lawful means to satisfy his hunger, and to ease himself of his burden) use all thy skill and power to mortify and keep them under by the word of God. Nor can it otherwise be, but that such a man must be a growing man. *Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Such a man shall not be a

Pro. 19. 22.

Joh. 15. 2.

stumbling in Religion, nor a scandal to it, in his calling, but shall (according to Gods ordinary way with his people) be a fruitful and flourishing bough.

And I would to God this were the sickness of all them that profess in this nation. For then should we soon have a new leaf turned over in most corners of this Nation: Then would graciousness of heart, and life, and conversation be more prized, more sought after, and better improved, and practised, than it is. Yea, then would the throats of ungodly men be better stopt, and their mouths faster shut up, as to their reproaching of religion, than they are. A Christian man must be the object of the envy of the world; but 'tis better, if the will of God be so, that we be reproached for well doing, than for evil. If we be reproached for evil doing, 'tis our shame; but if for well doing, 'tis our glory. If we be reproached for our sins, God cannot vindicate us; but if we be reproached for a vertuous life, God himself is concerned,

1 Pet. 2. &
3 chapters.

cerned, will espouse our quarrel, and in his good time will shew our foes our righteousness, and put them to shame and silence. Briefly, A godly life annexed to faith in Christ, is so necessary that a man that professes the name of Christ, is worse than a beast without it.

But thou wilt say unto me, *Why do men profess the name of Christ, that love not to depart from iniquity?*

I answer, There are many reasons for it.

1. The preaching of the Gospel, and so, the publication of the name of Christ, is musical and very taking to the children of men. A Saviour! A Redeemer! A loving forgiving Jesus! What better words can come from man? What better melody can be heard? *Son of man*, said God to the Prophet, *Lo thou art to them as a very lovely Song*, Ezek. 33. 32. or as a Song of loves, *of one that hath a pleasant voice, and can play well on an instrument.* The Gospel is a most melodious note, and sweet tune, to any that are not prepossessed with slander, reproach and enmity

enmity against the professors of it. Now its melodious notes being so sweet, no marvel, if it intangle some, even of them (that yet will not depart from iniquity) to take up and profess so lovely a profession. But,

2. There are a generation of men that are and have been frightened with the law, and terrified with fears of perishing for their sins, but yet have not grace to leave them. Now when the sound of the Gospel shall reach such mens ears, because there is by that made publick the willingness of Christ to die for sin, and of God to forgive them for his sake; therefore they presently receive and profess those notions, as the only ones that can rid them from their frights and terrors, falsely resting themselves content with that faith thereof, which standeth in naked knowledge; yea, liking of that faith best, that will stand with their pride, Covetousness, and leachery, never desiring to hear of practical holiness, because it will disturb them: wherefore they usually cast dirt at
such

such, calling them legal preachers.

3. Here also is a design of Satan set on foot. For these carnal Gospellers, are his *Tares*, the children of the wicked one. Those that he hath sowed among the wheat of purpose, if possible, that that might be rooted up by beholding and learning to be vile and filthy of them.

Mat. 13. 36;
37, 38, 39,
40, 41, 42.

4. Another cause hereof is this, the Hypocrites that begin to profess, find as bad as themselves already in a profession of this worthy name; and, think they, these do so, and so, and therefore so will I.

5. This comes to pass also through the righteous judgment of God, who through the anger that he has conceived against some men for their sins, will lift them up to Heaven, before he casts them down to Hell, that their fall may be the greater, and their punishment the more intolerable. I have now done, when I have read to you my Text over again; And let every one that nameth the name of Christ, depart from iniquity.

Mat. 11.
20, 21, 22,
23, 24.

T H E E N D.

ADVERTISEMENT.

THE Reader is desired to take notice, that by the inconvenient distance of the Author, some errors have crept into the foregoing sheets; which it is hoped the judicious Reader will both discover and amend.



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